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Jan



1. Having fun in the nursery.

## SPECIAL REPORT on refugees

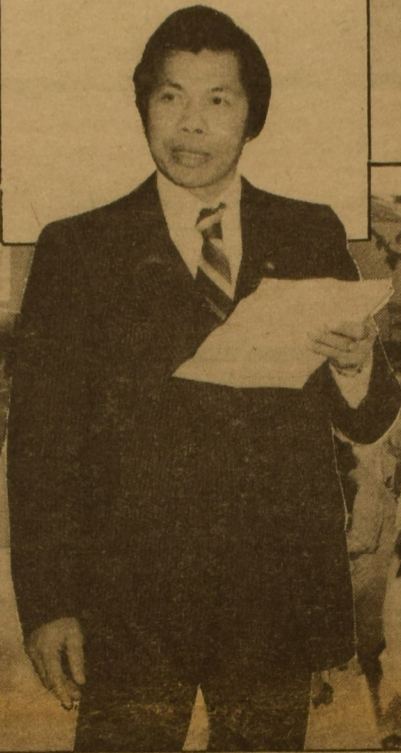
by Christine Vermeer  
photos by John Vermeer



2. A song before dinner.



3. Mr. Tong teaches a new song.



5. Enjoying a good meal.

## Laotians celebrate in Christian fellowship and worship

Sunday, November 8, was a very special day at Immanuel Chr. Ref. Church in Hamilton. It was the first formal gathering of refugees from Laos to enjoy an afternoon of Christian fellowship.

With the support of the church's evangelism committee, invitations were sent to all Laotian families in the area. One hundred people, from newborn babies to grandparents came from as far as St. Catharines and Cambridge as well as Hamilton.

After a half hour of meeting old friends and making new ones they sat down to enjoy a dinner of both oriental and Canadian dishes. The ladies of Immanuel church did an excellent job of preparing and serving the meal and our guests showed their appreciation by clearing off all the tables themselves when the meal was finished.

At this time the children were divided into two groups. The older ones attended a Sunday school class while the little ones played in the nursery. Upstairs, the adults participated in a joyful church service.

After the introduction, one Laotian young man gave his testimony telling how he had become a Christian and what it meant to him. When he had arrived as a refugee in St. Catharines he was very ill and had to be admitted to hospital. While there a Hmong Christian came to visit him and gave him a Bible. (The Hmong are a native group in Laos.) After reading his Bible, he had a dream in which he saw a vision of God. In the dream God told him to take the narrow road. He has since then dedicated his life to Christ.

Now it was Mr. Tong's turn to speak. Mr. Tong is a Lao Christian who already was active in spreading the Word of God among his fellow refugees in Thailand. After coming to Canada he organized Christian groups in several places including St. Catharines where they meet every Saturday night. Now he has agreed to come to Hamilton every other Sunday at 2 p.m. to teach the gospel here.

The audience listened spellbound as he told the story of Jesus Christ. With the use of charts and pictures he explained how their lives could be changed if the Holy Spirit and the Word of God ruled in their hearts instead of their sinful passions. He explained how salvation can only come through the cross of Christ.

He made the service fun by teaching them several songs in their own language and everyone sang along enthusiastically. One of the songs was, "Smile, because it's not sad to be a Christian!"

A choir from St. Catharines, which had also sang at the close of the morning worship service, performed again, accompanied by two guitarists.

In the morning service, Rev. Nederlof, our former pastor, reminded us of Revelations 7:9. "They were from every race, tribe, nation and language, and they stood in front of the throne and of the Lamb, dressed in white robes and holding palm branches in their hands." As we listened to their singing, the only word of which we could understand was "Alleluia", we felt as if we were rehearsing for that glorious day.

When Mr. Tong closed his service, he handed out Lao New Testaments to everyone who expressed a desire to have one.

There is a strong movement in the Hamilton area to uphold the Buddhist religion. Many Laotians are being influenced to stay away from churches.

We are asking that the readers of *Calvinist Contact* will pray for this new outreach so that many will come to know Christ. If you are interested in this program or know of anyone who would like to attend please contact Immanuel C.R.C. for more information.



Burdens to bear.  
stories on pages 8, 9 and 10.

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# Viewpoint

## World issues: Far away and yet so close

The letter from a Christian Reformed Church planter in Central America contained a specific prayer request: "Please pray for two young boys in my Bible class whose father disappeared six weeks ago and nothing has been heard from his abductors."

We prayed for these boys, for their mother, for that little republic, and for that missionary, a young lady of exceptional courage and dedication. We sat quietly for a while then talked a bit about political power, exploitation, and poverty.

And that led to a discussion of the plight of the Third World staggering under astronomical debts. And from there our talk ranged from nuclear armament to inflation, from political oppression to unemployment. In spite of the prayers just said, we felt something of impending doom as if awesome forces closed in upon us, unavoidably, inevitably.

I pondered on this as I drove home that evening. What can we small people do about world problems in all their forbidding enormity? Can we halt the arms race, bring down interest rates, curb unemployment, reduce inflation, check crime, relieve hunger, and bring solace to the hopeless?

The harsh realities of life have made us sober people. Was it Wendell Wilkie who, in the thirties, said, "If there are enough people who want peace, think peace, hope peace, there will be peace." That rhetoric didn't stand the test of history.

As late as 1941 William Saroyan's play, *The People with Light Coming out of Them*, found an echo in many American hearts. The individual good virtues of these committed citizens would be more than a match for the anguish of the nations. Vietnam muffled that echo probably forever.

But problems per definition demand

solutions. They keep affecting our individual lives, and solutions must spring from individual lives. The evangelist James, in one bold stroke, connected wars with lust in individual hearts, and economic woes with the greed of certain entrepreneurs. James simply confirmed the advent gospel.

God's Son came in human flesh and was confessed by specific people: shepherd, wisemen, Anna and Simeon. And all that touched whole nations. The song of Mary has a great international sweep. The faith and ideals of Christian men and women is the only ray of light on the mirthless horizon of the eighties.

We might argue methodology: shall

of guidance.

But note the Christmas order: into a world of dismal conditions came the Son of God, a new community was formed, and light began to shine into darkness. Something akin to a new World Order transformed public life in the Roman empire. Irish monks crossed over to the European mainland in the fifth century, brought the gospel to peasants and princes, and new health pervaded cities and hamlets.

The sixteenth century Reformation began in living rooms, its doctrines were taught in small groups, and economic and political life was never the same. The Wesley brothers addressed spiritual needs but the ensu-

toward involvement, and to push for action. These are the dynamics which in the past have gotten great movements propelled by personal conviction, vision, and prayer.

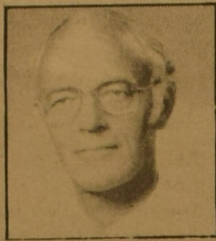
The challenge is urgent. The world needs Christian answers. But we need it ourselves too. If alone for the sake of a new generation. Young people face massive confusion today. In the sixties young people marched for causes they believed in. They marched with hope.

Today the younger generation begins to march again. But they don't march with hope, they march with anger, with what C.P. Snow has called anti-hope. The recent peace demonstrations in Europe have illustrated that.

Is the news all bad? Certainly not. Inter Varsity Christian Fellowship reports that there is new spiritual awareness among students coupled with social concern. Campus Crusade has observed similar trends.

The Kirchentag, an annual 4-day conference of Evangelical Christians in West Germany, last summer drew nearly 100,000 participants, double the number of last year. The average age was 25 years, half as old as last year. It was upon the insistence of the young people that the nuclear arms race and world hunger became prominent themes on the agenda. It takes more testing to see whether the conclusions of the Kirchentag were truly Christian. For the moment it is sufficient to note what can be accomplished when Christian concerns are shared and expressed.

As a Reformed community we stand at the crossroad. Basically the choice is two-fold; a self-serving lifestyle with religion mixed in, or lives equipped by the spirit toward ministry to a world in distress. With the mind of Christ we can make the right choice.



Louis Tamminga

### Editorial

we bring a touch of healing to the nations via the instituted church, or Christian communal organizations, or task forces designed for specific challenges? The Council of CRCs in Canada reflected on the problematics involved. But we must step back for a more basic consideration.

A thoughtful survey of the history of Christianity will reveal that great outpourings of social remedy followed upon great spiritual revivals that galvanized the lives of believers. From those committed lives flowed the vision and power that restored justice, compassion, and well-being. Admittedly, they didn't just happen. It took mobilization, planning, and a whole lot

ing revival movements in England and the U.S. came to grips with a wide range of social ills.

The point is, it is not enough to worry about the affliction of the nations. We must worry about our personal sluggishness, our preoccupation with material security. Multiply our personal non-involvement by a million and we have a community frozen in immobility.

The need of the hour is for believers everywhere to be spiritually committed, to be alert to the great issues of our day, to share deeply felt concerns with fellow believers, to articulate solutions, to challenge each other

## A re-dedication to Christian journalism

Christmas is a time of new beginnings; the birth of Jesus Christ, the birth of Christendom.

It is, therefore, more than mere coincidence that we at *Calvinist Contact* also strive for a new beginning. The paper has gone through its share of "re-dedications" during its 36-year life.

The end of an era came in 1976 with the death of former editor Dick Farenhorst. These past five years have afforded me the opportunity to develop the paper into something of a Reformed witness within Canada and also for the paper's loyal readership of 10,000.

We had promised that we would have a full-time editor for *Calvinist Contact* by now. Such has not been the case, despite a year-long search for one. I will, therefore, remain as editor but my focus will be placed more on the planning of each issue and the writing of news stories.

A number of men and women have consented to write one to four editorials each around which we will try to build supplementary articles. These men and women are leaders in the Reformed community and in some

from Hamilton, Ontario will provide four editorials on Christian principles. The next several months are similarly planned. Special issues early in the new year will focus on nuclear arms, communications, computers, and

One obvious addition which starts with this issue is the inclusion of the authors' pictures so that you may come to know just who these men and women are who write for *Calvinist Contact*.

We continue to look for contributors and correspondents from across the nation who can write for us either occasionally or on a regular basis. We need specialists, too. If you have expertise in a certain specific field and would like to contribute an article or two to *Calvinist Contact*, please contact me.

We will strive to inform, to educate, to entertain and we will try to do that in understandable, not simplistic, language. In all that we do, we will try to proclaim Christ as Lord over all of life.

We hope that *Calvinist Contact* will be one more vehicle by which we can grow together as a body of believers.



Keith Knight

### Editor

instances specialists in their field.

This month Rev. Louis Tamminga, formerly of Toronto and now with the Christian Reformed Board of World Missions, will provide the editorials centering on a Christmas theme.

For January, Dr. Louis Praamsma

others.

We are also introducing a number of new features and columnists. One new feature, Pastoral Letters, will appear weekly and will act as a sounding board for ministers in which they share their concerns and provide hope.

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# Letters

## Van Groningen presents two mandates

Dear Sir: Occasionally an article appears in **Calvinist Contact** which demands response. "Should We Protect Primitive Indian Cultures," (November 6, 1981) is such an article. My initial reaction was one of disbelief, then, that perhaps editor Keith Knight was deliberately inciting outrage to boost circulation.

Upon reflection, however, I realized that, in fact, the article was serious and that something must be done about it. I fear that there are many in agreement with Dr. Van Groningen and that not much can be done to change this but perhaps I am wrong.

At any rate it is with a sense of futility in the face of such a "treatise" on primitive culture that I reply. The temptation to launch into a character analysis of

Dr. Van Groningen on the basis of what he writes is strong, but in the interest of fairness, I will confine myself to examining the "salient" points of his article.

To begin, the Doctor admits he knows little of the Dene Nation and "gathers" they are a primitive people. Aside from the fact that the Dene are no more primitive than you or I, I find it astonishing that a man with seven years of post-secondary education would consider himself qualified to comment upon their history and situation after a fruitless session with Encyclopaedia Americana. (And it is to unending detriment and discredit of C.C. that such an article be published).

Immediately following his self-acknowledged ignorance, the Doctor misconstrues the entire point of the Denes protest. While the Dene are concerned with the

environmental impact of the pipeline, the central issue is that the Dene have not been offered sufficient reparation for land which is legally theirs, or indeed whether or not they will consent to the use of this land in the first place. The much larger question of native land claims is also involved. While we are grateful that the Doctor offers us elucidation from his own "pipeline experience" it is obvious that the next paragraph offers the reader a more important insight: "...what I have said up until now may indicate my ignorance..." Most manifestly, Doctor.

The article, unfortunately, does not conclude here, and the Doctor questions the validity of the Christian beliefs of a people that have not adopted the prescribed cultural traditions (read Western).

Then in a generous gesture he extends this doubt to the whole of non-white, non-western Christendom, and specifically brings the point home another brilliant episode from his apparently extensive personal experiences. "Christianized" Aborigines in Australia, we are told, are in danger of damnation through two-fold mortal sin, i.e. poverty, and sitting in the sand nude.

When the Aborigines fail to respond correctly to the gracious treatment they receive at the hands of their benefactors, the civilized Christian Australians, (white men) and return to traditional culture, the Doctor capitalizes, using cheap horror tactics (i.e. leaving the helpless to die). The righteous white Dutch Reformed reader is appropriately shocked, condemning the Godless Aborigine, who has thus offended.

At this point the Doctor reveals that through a sensitive study of the archaeological artifacts of American Indian culture, he has discovered Indian men went to war and actually killed, further, they exploited women! Absolutely unheard of in "Christian nations" down through the centuries. I wonder what position the judicious Doctor takes on space programs and nuclear armament while millions of people starve to death each day. The position of superiority he assumes for Western Christendom is extreme hypocrisy.

At this point the Doctor destroys his carefully constructed argument in one fell swoop. In lemming-like fashion he points out that, prior to the "sixteenth to eighteenth centuries", Indian

culture exhibited many admirable traits and were involved in "bringing out the potentials that are in the cosmos God has placed under man." What monumental change took place in the "sixteenth to eighteenth centuries" to effect such a corruption? The obvious answer is that the colonizing "Christianizing" bearers of the white man's burden arrived, utterly destroying and exploiting the indigenous population of countless nations, perverting their cultures, and imposing a culture ridden religion which could not possibly be assimilated.

### "Culture Mandate"

In conclusion, the Doctor reveals the central question posed by his article, "...which is worse, disobedience by the primitive or exploitation by the strong?..."

Doctor Van Groningen, God judges man, each one according to his knowledge, regardless of culture. I suspect the strong Christian exploiters, with utter contempt for justice, or any concern for poor and weak, will be considerably worse off than the unknowing primitive who knows God only through his culture and religion.

To conclude, the Doctor presents two "mandates." One is to exercise dominion by developing our opportunities and resources, which primitives, he assures us, do not. Second, we must proclaim God as Lord over all of life, excepting, of course, the making of money, which ultimately was the goal of colonizing weaker nations, and the premise used to justify "missionary" activity.

Ron Vanderhooft,  
Winnipeg, MB

## An embarrassing affront to natives

Dear Sir: I would like to express my regret and dismay at your publication of the article, "Should We Protect Primitive Indian Culture," by Dr. G. Van Groningen (November 6, 1981). Dr. Van Groningen's understanding of the issues surrounding northern development and its impact on native culture is obviously so limited that I find his article an embarrassing affront to the native people in Canada's north.

On the article itself I would only make the following observations out of many possible comments that come to mind:

1. It has been fairly clearly established that the building of pipelines in the far north would be very different from building

pipelines in the south so that the comparison to events in the San Joaquin Valley makes no sense at all. Furthermore, pipelines in California are for the benefit of Californians. Pipelines in the north are for the benefit primarily of southerners while the ecological costs will be borne primarily by the people of the north.

2. Just because the cultures of the people of the north are different from ours, does not mean that they are somehow less valuable. Just because "primitive" Christians do not adopt our lifestyle does not mean that they are any less Christian necessarily.

3. I am sure that none of the Christian groups involved in the struggle for native rights would deny the need for native people,

individually and collectively, to come to a saving knowledge of Jesus Christ. However, the command to do justice is a central part of the gospel's message. For southerners to go into the north, destroy native cultures and then attempt to "evangelize" would make a mockery of the wholeness of the gospel's message for all of our lives.

Enough said. May I recommend to Dr. Van Groningen the publications of the C.J.L. Foundation and Project North and the books by the McCullum's on the questions of the protection of native cultures and northern development? They would provide excellent further reading on the subject.

Gary Van Arragon,  
Guelph, ON

## Advocates a Bible for women

Dear Sir: Ever since childhood my mind has been reeled with thought-provoking emotions about all we read between the covers of the book we call the Bible. I could not understand why everything was so much directed to men leaving women out (October 30 Pastoral Pondering).

For years the only one I dared talk to about my innermost feelings concerning what is written in this Holy Book, was my father, who was an excellent listener. He also was a staunch believer, for him there were no doubts. He used to say: "Come on child, everything that is written to him, is also written to her."

To that I would say, "Yes Dad, you have easy talking, read Judges 19, and turn the sex around, you get goose pimples." How good would it be to have a Bible for women, where you could read: "It is better to live in a corner of the housetop, than in a house shared with a contentious husband." Proverbs 25:24, or: "A good husband who can find? He is far more precious than jewels. The heart of his wife trust in him, and she will have no lack of gain, he does her good, and no harm, and all the days of his life," etc. Proverbs 31:10-12.

History cannot be rewritten and

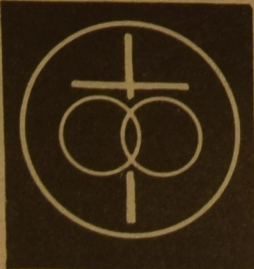
Judges 19 will stay in the Bible as is, goose pimples and all. But certainly we could keep up with the times if something was done about the Proverbs. A women's edition would not be out of place. If anything it will enhance the Holy Word and make it more dear to me. Personally, I am looking forward to the day that I open my Bible and read: "Hear, O daughters, a mother's instruction," Proverbs 4:1. In my own personal Bible I have already changed the sex around on many a page and made the reading more applicable to my own womanly needs.

Also in my personal prayers I have changed the pronouns. Praying to my Mother in Heaven has made me more at ease with

life itself, it is a great comfort that she is there.

Rev. Moor is amused and uneasy, both at the same time. All through my teenage years and far into adulthood I have also shared this amusement and uneasiness, but in a different aspect. I have laughed and cried about it, and in the end made up my mind. You pray to your Father and I will pray to my Mother in Heaven and they are both the same. Reverend Moor should not feel uneasy that some call this Deity Mother. There is no reason for this, for God is neither male nor female.

Truus van Bruinessen,  
Ottawa, ON



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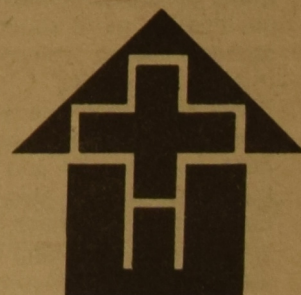
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# Church Page

## Press Parade

### Harbour front update

It is as good as ever to report a bit on the situation along the waterfront in Montreal. Despite the fact that opponents to the Word of God still set snares in order to trip him up, Rev. Uittenbosch is still there. Last Sunday it was discovered that the extension cord to the movie projector had been removed. Fortunately a substitute cord could be brought in and the movies were shown. This is just one example of the daily dose of pins and needles he has to endure.

But what's more important is the joy to meet and greet the number of seafarers still flocking to the Mariner's House as long as it is possible. My left arm almost buckling under the load of Greek, Portuguese, English and Chinese New Testaments, returned to its normal function in no time. The one moment someone walks up to you asking "Sir, a Bible for our captain, please," and the next a Brazilian asks

for two copies for his friends on board, and so on. All that happened last Sunday night.

How long does our Father allow us to be there. What will happen next? Where shall we meet in the future? These are questions that keep us hopping. As long as a Muslim seafarer with gladness in his eyes explains in halting English: "I have found the new way," while pointing upward, then the Lord is on our side.

C.A. Mons  
First Chr. Ref. Church  
Montreal, PQ

### Blessings in Bauru

Dear friends:  
The rainy season has begun, ending a long period of severe dry weather. What a relief for the parched land, for the firemen who were answering over ten alarms per day, and for all those who were suffering bronchial problems caused by dust.

We praise God for blessings received in the work here in Bauru, Brazil. During the series of evangelistic meetings

in the Bethel congregation, an elderly couple committed their lives to Christ and were baptized the following Sunday. In the Redentor congregation Joel and Maria Jose Rodrigues joined the church. They had been members of the Assembly of God and had been put under censure because Maria Jose cut her hair. Sunday School attendance has improved to the extent that the sixth class will be formed this Sunday. Maria Jose Rodrigues will be teaching this class which is for adolescents.

Almost two years ago we contacted a woman named Lourdes, a believer who wasn't going to any church. She was reading her Bible daily but the problem was that she was reading nothing but Psalm 90. I gave her instruction on how to read the Bible and where to begin. Soon she was a regular attendee at our meetings. Then, in just a few months, she moved away to the city of Santo Andre, a satellite city of Sao Paulo. While there her faith continued to grow and she joined the Presbyterian Church. Last month she moved back to Bauru, is attending regularly, and has expressed a desire to serve as a Sunday School teacher.

The construction of the new church building has begun. The pilings in the ground are ready for the concrete girders which will be laid on them to form the foundation. Two rooms of the janitor's house are almost finished. Our next task is the receiving of bids in order to choose the bricklayer who will put up the walls.

At our last mission meeting it was decided that we would go to the States for a three-month short furlough from December 1, 1981 till March 1, 1982. This corresponds with the children's summer recess from school. Lord permitting we will be visiting all of our supporting churches during this time.

We covet your prayers for the Redentor congregation during our home service. Pray for those who will be teaching and leading meetings. Pray for that seminarian which the Central church plans to hire for these months will be a blessing. Sincerely in Christ.

Charles Uken,  
Waterloo (ON)  
Chr. Ref. Church

### The 10th anniversary for Grace and Koops

Last Sunday became a very meaningful and touching day for us. It was indeed ten years ago that we began our ministry in Chatham. We thank the consistory for its thoughtfulness: the words spoken, the flowers, the books, and the singing of the church school children.

Last Sunday evening the consistory surprised us with a social at the church together

with consistory members and their wives. This was a meaningful and beautiful evening in which various people shared some of their hidden talents. Included was a kangaroo court in which I was found guilty on several counts. The final sentence was 10 more years in Grace Church to amend my ways and to make up for past failures.

Once again, thank you very much, also as a congregation for so much love and fellowship we continue to experience among you.

Finally, to God be the glory. He has permitted us to work together in harmony in these past ten years. We also know that whatever was sinful is forgiven by him. For the future we count on the continued presence of our Lord Jesus Christ, head and king of the church.

Rev. Ralph Koops,  
Grace Chr. Ref. Church,  
Chatham, ON

### Fellowship for singles

A single Christian fellowship is what we hope to establish in the Region of Durham. We are hereby inviting all who are interested to come and join us. Together we can establish a fellowship that is really needed in this area. We need one another to laugh, to share, to trust, and to learn to take our place as single people in today's society. So please come! The meetings will take place once a month. We will be eager to hear your suggestions as to outings, speakers, rapsessions, etc. Hope to meet you on Saturday.

Zion Chr. Ref. Church,  
Oshawa, ON

### Before you discard those old glasses

Do you have any old eye glasses tucked away somewhere in your home? If so, they can once again be put to good use by people in the Third World countries as a result of Christian eye care missions by the Christian Medical Society. Since inception of the program 12 years ago, these Christian eye care missions have provided over 100,000 pair of glasses to those who needed them. Eye glasses should be sent to: Christian Medical Society, 83 Princess Anne Cres., Islington, ON M9A 2P6

Trinity Chr. Ref. Church,  
Edmonton, AB

### Children helping children

Often in a small way we are able to spread some light in a dark world. Such an opportunity exists now for our church school children. The Klein family, who presently live in Bogota,

have made arrangements so that our children can help children who live in prisons in Bogota. These children up to age 6, stay with their mothers who are serving prison terms.

Through the prison ministry our children will have the opportunity to give a small Christmas present to about 50 of these children. Weight and size limitations restrict us in the type of present they can send and, therefore, a cash donation, for which a present can be bought, is asked instead. Preferably, your children should have earned this money themselves, so that it is their own personal gift.

Mrs. Gazendam will tell our children more about it today during the assembly. She hopes to make the delivery to the children in Bogota around Christmas. The collection will be taken next Sunday in church school.

Calvin Chr. Ref. Church,  
Ottawa, ON

### Let the children sing

Concern was expressed at the consistory meeting about the repetitive selection of children's hymns during the morning service. The children seem to restrict themselves to 2 or 3 favourites. To solve this problem, parents are encouraged to assist children and to help children to become familiar with a larger selection. A review of the song book is in progress and more children's hymns will be added (subject to council's approval). The pastor is encouraged to make an additional selection in order to improve variety. As adults we need to remember that what may be repetitive to us is not necessarily so to children.

First Chr. Ref. Church,  
Edmonton, AB

## Church News

### Christian Reformed

#### Called

—to Orillia, ON, Rev. Peter Kranenburg or Toronto (Second), ON

—to Orangeville, ON, Rev. Peter Kranenburg of Toronto (Second), ON

—to Edmonton (Ottewell), AB, Rev. Peter Breedveld of Kitchen-er, ON

#### Declined

—to Chatham (First), ON, Rev. Henry Numan of Vancouver, BC. Rev. Numan announces, that due to the needs and goals with the Vancouver church, he will not be available for calls until 1983, D.V.

#### Accepted

—to Montreal, PQ, Rev. John Tenyenhuus of Blenheim, ON

#### Available for call

Rev. Jacob Ypma is presently fulfilling a temporary assignment as associate pastor of the Calgary (First), AB church. He continues to be available for call as Pastor for the Christian Reformed Church. His address is 4312 Grove Hill Rd. S.W., Calgary, AB T3E 4E6 (403) 242-5316

## Pastoral Pondering

### Christ of all the nations

Dear Brothers and Sisters in the Lord:  
Many of you have shown us their love and concern by asking us what church we will be able to attend in Italy. As we attended Maranatha last week for the last time, we felt that we have too often taken the Church of God for granted to fulfill our needs. Now we feel very helpless and in utter dependence upon the Lord. This probably means that sometimes we worship the creature (the church in this case) rather than the creator. But it also means that the Lord in his love gave us the church's fellowship as a means of his grace. We know that the Lord may choose to have us live without this fellowship for some time, but that he will minister to us in some other way. There are many so-called evangelical churches in Italy (we were offered to work for a Brethren mission three years ago). All these churches are very busy at snatching souls from the fire.

However, although we are very happy that for some reason or another the gospel is preached in Italy, we feel that the Lord has redeemed together with our souls, also our bodies and our minds (in one word our hearts), our whole being and every activity that our whole being undertakes. Jesus said that he came to bring life, and life more abundantly. We feel that Reformed Christianity is the only movement that understands and works in accordance with the fact that Jesus Christ redeemed every sphere of life, be it liturgy, work, science, politics, economics, or law.

If the Lord wanted one more evangelical missionary in Italy we would have left three years ago, but I believe that the Lord loves the Italian people also, and if they turn to him he will heal their country. To turn to him they need as much help as they can have in every one of the spheres of life, from a Christian (redeemed) point of view. We do not know yet what the Lord will have us do about this, or what church we will attend; but of one thing we are sure, he made us reformed Christians, gave us life more abundantly and in gratitude we are going to keep on reforming and help others to reform through his spirit.

We know that it is quite possible that we will have enemies, even among other Protestants. This is why we need your prayer and supplication every hour. We know that we will always be spiritually united in one body with you through the blood of the covenant, and we know that our king is victorious whether we are in Canada, Italy, or the remotest corner of the earth. All power is given to him, the great shepherd of his sheep. To him be the glory, forever. Amen.

Giorgio and Sabrena Modolo, Italy,  
Maranatha Chr. Ref. Church, Calgary, AB



December 11, 1981

# Letters

## Fulfilling the cultural mandate

**D**ear Sir:  
I was distressed to read Van Groningen's article "Should we protect primitive Indian cultures?" (November 6, 1981) especially in light of his self-admitted ignorance of native Canadians, and of the environmental and social impacts of northern development. Furthermore, with his flippant comparisons of the Mackenzie and San Joaquin Valleys, and of "primitive" Indians and "primitive" Aborigines, Van Groningen is guilty of using simplistic and false parallels. However, one would not be surprised at such shoddy writing from a man who says he went no farther than Encyclopaedia Americana for his information.

More disturbing, however, is his condescending attitude towards primitive people; Van Groningen appears to equate "advanced" with "Western" social and developmental norms. One need only watch a few hours of TV to question how advanced our society really is.

Van Groningen argues that only Western man is fulfilling the cultural mandate; since "primitives" do not fulfill the mandate, we should not attempt to help them seek justice. Closer examination of traditional way of life shows that the use of the land by

natives was much more balanced than our own land uses. This is well documented. Who created the ecological disasters of this century? We must admit that all of mankind bears guilt of sins against creation. Perhaps we should do more thinking about beams and specks.

My greatest regret is that this poorly researched and biased article was written by the president of Trinity Christian College, and that the author will gain credence by virtue of his position. The article purports to cast

shadows over work done by the CJL Foundation, Project North, and other Christian organizations.

When God tells us to "Let justice roll on like a river, righteousness like a never-falling stream!" (Amos 5:24), he does not tell us to restrict that justice to our own people, but to seek justice for all of humanity. Then through our actions, others will know Whom we serve.

Harry Meester  
Hamilton, ON

## Gentle admonition

**D**ear Sir:  
Certainly, "iron sharpens iron" and to criticize a person's ideas is a good right.

Among Christians this right becomes an opportunity to speak truth in love and so to build up the Body of Christ.

I wonder if Brother H. Nymeyer of St. Thomas in his letter (November 13, 1981) did not go overboard in his longing for powerful teaching and preaching concerning functions and roles of husband and wife. Certainly we don't have to handle each other with kid gloves, but when it

comes to treating each other as fellow Calvinists who follow the Wonderful Counsellor, we do well to sing together Hymn 432, where John Calvin counsels the church and where we admonish each other before the King of mercy and of grace:

Thou hast the true and perfect gentleness,  
No harshness hast Thou and no bitterness;  
Make us to taste the sweet grace found in Thee  
And ever stay in Thy sweet Unity.

Anthony Vanden Ende,  
Strathroy, ON

## Dene Indians have their rights

**D**ear Sir:  
Something happened in Victoria, BC, on October 29, 1981, which might be of interest to your readers, and that is the reason for this sharing.

On that Thursday evening, a combined meeting was held at St. John's Church Hall to hear Gerald Vandezande of the Committee for Justice and Liberty, Toronto, speak on the subject: The Northwest Territories and the Dene since the Berger Inquiry — What happens now?

Approximately 200 people attended, being members of Project North, Committee for Justice and Liberty and Victoria Inter-Church Committee for World Development Education. The subject of Mr. Vandezande's address was very close to the heart of many in the audience and was brought in connection with Micah 6:8, "and what does the Lord require of you, but to do justly, and to love mercy, and to walk humbly with your God."

Starting with the reading of the Dene declaration and impressing the world view of the Dene on the audience, Mr. Vandezande continued by mentioning the Berger report. Justice Thomas Berger was the first commissioner who really listened to the native people, and the two volume report is full of stories that give insight into their beliefs and values. The report belongs in every institution, school or home where people are seeking to be informed on life amongst the People of the North.

"They were here before Confederation, they were here before the white settlers came, they were living their way of life. That way of life ought to be protected. They have withstood assimilation attempts, and we pray to God that they will be able to withstand the bribes of materialism and keep

their world view and their values," said Mr. Vandezande.

Mr. Vandezande impressed on the audience how vitally important it would be for Canada to have a constitutional framework which is based on the Biblical principle of allowing value communities such as the Dene, or Christians committed to justice, to live out their principles as communities rather than as isolated individuals. The Constitution and Charter of Rights that not only our Liberal Government, but also the Opposition, wants deal solely with the needs and desires of individuals and only those of a materialist, as opposed to spiritual, nature.

Mr. Vandezande went on to say, "All of us have a responsibility to make our views known. What kind of people do we want to be? What kind of nation do we want to have? What kind of image do we want to leave in the world? What kind of stewardship do we want to practise in our life? What kind of mercy do we want to demonstrate, and what kind of justice do we want to be used?"

A considerable portion of the address and the discussion that followed, centred on Bill C.48, Canada Oil and Gas Act, which is before Parliament, without any consultation with northern native peoples or territorial governments. This Bill, if passed, will have far-reaching consequences on the native people of northern Canada, and their rights will be once again denied. "That is not the way of justice, mercy and humility. That is not the way of respect for rights and freedom. That is not the way of building a strong and united free Canada." (Mr. Vandezande)

It was decided to send the following telegram to Prime Minister Trudeau, Hon. Marc Lalonde, Hon. John Munro, with

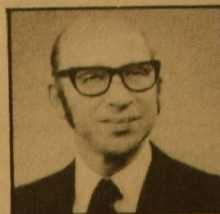
copies to Rt. Hon. Joe Clark, Mr. Ed Broadbent, and local Members of Parliament:

"Supporters of Project North, Committee for Justice and Liberty and Victoria Inter-Church Committee for World Development Education, meeting October 29 in Victoria, are appalled that our government continues with its intention to pass Bill C.48. This legislation is a threat to freedom and future of native people and all citizens of Canada. In the name of justice Bill C.48 must be withdrawn. Surely our country is not so desperate in its rush to own and control resources that we must resort to a kind of cannibalism, denying life and hope to the Native People of the North. How can you justify this. Please do not send your usual platitudes but a straight answer."

Mr. Vandezande also stirred up those present not to let the country's political leaders, including local MP's, "get away with" not responding to letters or telegrams sent to them. Such messages should be followed up, if no responses are forthcoming. He urged everyone who does not receive any response to write to him at the C.J.L. national office at 229 College Street, Toronto, Ontario, M5T 1R4 so that he can continue to press for answers. Even if we do not like the answers we get, our elected representatives should be forced to give explanations for their actions or inaction.

Maria Neljmeljer  
Victoria, BC

If every day were like  
Christmas,  
What a wonderful  
world this would be.



Leonard Schalkwyk

## Pastoral Letters

### A word to the middle-aged

About 30 years ago, many of the post-war Dutch immigrants arrived in the New World.

A few returned to the old country, but most have stayed. Several immigrants moved away from their original area of arrival. Others remained in the same vicinity.

However, time has moved on for all! Those who were middle-aged at arrival, now have become the older people in our midst. Those who were in their twenties at arrival, now (suddenly!) find themselves among the middle-aged.

If you are middle-aged, you belong to a forgotten group. Many books have appeared on the problems of young people. Recently senior citizens receive wide attention.

But what about those in between? Don't they have any special problems? They do, and it is becoming more evident in our circles. Yet, little has been mentioned about it.

Dr. Paul Tournier wrote a book just for them. It is called: "Learning to Grow Old" (SCM Press, London, England). His remarks are in the first place not for the old or for the young, but for those "in between."

He points out that great crises occur at that middle-aged level: children are leaving home, (grand) parents pass away. Often there is also an occupational crisis both for male and female. What will give meaning to the housewife's life when the children are gone? How will she cope with the physiological and psychological symptoms of this time of life?

The male also experiences an identity crisis at this turning point: What have I been living for? Is my business and work really that important? Is this all there is to life?

### Emotional suffering

Let us not pretend that as Christians we are exempt from such psychological strains. Christians are still people of flesh and blood with the same chemicals acting up in their body as that of an unbeliever.

We sometimes tend to think that Christians "should" not have such problems. That is why a lot of pretending goes on in this age group. We put up a front: everything seems okay, while every pastor

knows how much emotional suffering goes on behind the scenes.

Dr. Tournier's book is helpful in pointing out in a very realistic way, how Christians can use their faith in this period of life to accept the changing life pattern they are subject to.

In our circles, there is a great need for more openness about this matter. There are young people's rallies, we take the old people on trips and have meetings especially organized for them, and we even have young adult or young couple's conferences. But who ever heard of a retreat for the middle-aged? They are the people who are supposed to make it on their own, while in reality some of the severest crises of life take place at that time.

In that age bracket, the need for real friends becomes even more pronounced than before. It is important that we do not leave nor forsake each other, we who came as young adults to Canada. The church must pay attention to its middle-aged persons. The church can become a place where people look for fellowship in vain.

The church must be alert so that some of its middle-aged do not withdraw from its sheltering community in self-pity or disillusionment. The church can become more meaningful if we put more warmth into it, learn to share, stay close together, overlook the other's faults, forget past hurts and draw together in a renewed devotion to the Lord and to each other.

In the past, we all have enthusiastically put a lot of effort into all kinds of work for church and Kingdom. We organized churches, Christian elementary schools, and Christian high schools. Now we are at the college level: King's College in Alberta, Redeemer College in Ontario. Now our enthusiasm must not wane. We must not give up on the fellowship of believers; let us stay active in the Lord's vineyard.

Paul never lost enthusiasm. Said he: "Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:13, 14, N.I.V.).



### Christian Stewardship Services

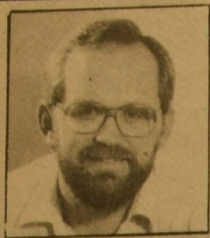
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# News



Ben Vandezande

Politics

## A passive Canadian public becomes reactionary

*Fear passes from man to man*

*Unknowing*

*As one leaf passes its shudder to another*

*All at once the whole tree is trembling*

*And there is no sign of the wind.*

Charles Simic

For a time in the late Seventies this kind of paralyzing fear swept our society — an expectation that no solution was going to resolve the problems we are facing.

From this fear came two different responses. On the one hand, there was a call for decisive leaders who would do something — anything — to get us back on track. Lo and behold that's what happened. Political leaders at all levels in Canada but also throughout the world are playing the tough guy, ramming through legislation with little respect for delays. There is none of the usual "listening to all points of view." Whether it's Davis (Suncor) or Trudeau (the na-

tional energy policy and the Constitution), Thatcher (her economic program) or Reagan (tax cuts) the method is simple: act decisively, act alone, and hang the short-term consequences.

These bold initiatives have served to rouse the public — a public that eagerly handed responsibility for action over to its leaders. The most recent example is the national protest for including native rights and equality for women in the Constitution. Most Canadians slept through the entire debate and woke up at the last minute to mount an incredible amount of pressure.

And there are more examples. Massive protests in Sept-

ember against the unsafe conditions of the Diablo Nuclear Reactor in California led to the arrest of thousands. Last week the power plant was shut down by the Nuclear Regulatory Commission for being unsafe.

Last year many people opposed the construction of a toxic waste disposal plant at South Cayuga and last week the Ontario government announced it was looking for better sites.

Early in November, hundreds of thousands protested in the streets of several countries in Europe because of Reagan's suggestion that a nuclear war could be limited to Europe. Immediately press conferences were held to try to clarify the statement and some softening of the positions appeared to follow.

### Second thoughts

In the U.S., David Stockman, Reagan's budget-whiz, suggested in an interview that he was not at all sure Reagan's economic program would work.

With these protests, we seem to be entering a new period: one of second thoughts, hesitation and uncertainty. At all levels we see politicians holding their finger up to the political wind. Sterling Lyon of Manitoba was the first tough-guy leader to be defeated. Who's next? Being a tough guy does not appear to be the solution.

The protestors' anger and concern is prompted by the

conviction that they can't believe everything they hear. At a deeper level, there is the sense that they are being betrayed.

Many of the issues are not external. They relate to the protestors' personal or economic survival. These are not like the protests of yesterday when someone else's wellbeing was at stake. This generation was raised to be concerned with "me-first" and it is doing precisely that.

At bottom, the protest as well as the decisive action share a common theme: the security of our future together. Actions and reactions like these will rock our society's beliefs to the core.

This is no time for Christians to be paralyzed by a similar fear. It is a time for all of us to be living examples of Christ's words of Matthew 6:25ff: "Do not be anxious..." These words must be shown in our personal living but especially in our political actions if we are to talk about today's problems.

As Christians it is important to voice our protest when the government acts unjustly. But we must be just as quick to support and praise government when it lives up to its God-given calling.

The improvements on native rights and sexual equality in the proposed Charter were worthy of support. Unfortunately, the rights of the unborn were not more clearly defined and the rights of groups still received only a passing refer-

ence. Nevertheless, the Charter is now significantly more just than its original version.

Ontario's Bill 7 has been revised to include full protection for Catholic schools to maintain their uniqueness; i.e. the freedom to hire practising Catholics. However, the rights of independent Christian schools are not so clearly defined. (See story on this page.)

These and other changes referred to earlier, point to more than the politician's willingness to go with majority opinion: they also reflect more than a well-informed public protest. Several decisions over the past two months illustrate a positive sense of justice. The wheels of justice do grind, be it ever so slowly.

Although I would hesitate to identify God's justice with specific pieces of legislation, traces of God's justice do show up in legislation. When it does we must recognize it for what it is and remind ourselves and the government that justice can and does still happen every day.

We are called to be agents of reconciliation in a society largely motivated by fear. We are called to pass political love (justice) on from person to person as sign of God's Holy Spirited wind. This country needs Christian citizens who will overcome political evil with God's justice. To do that we must be critical and supportive and give God the glory when we have the eyes to see his justice being done.

## Bill 7 provides hope for educational equality

Ontario Labour Minister R. G. Elgie has introduced substantial improvements to Bill 7 (An act to revise and extend protection of human rights in Ontario). The protection for Roman Catholic schools is more firm.

Section 18 of the revised bill now reads:

"This Act shall not be construed to adversely affect any right or privilege respecting separate schools enjoyed by separate school boards or their supporters under The British North

American Act, 1867 and the Education Act."

This is clearly an improvement over the old version. According to the CJL Foundation, however, "It should be noted that the new section still does not specifically protect other independent schools representing a variety of other creeds."

Would these schools be free to hire people who represent the schools philosophy or beliefs? The revisions of Bill 7 include a new section 23 which states:

"(a) a religious, philanthropic, educational, fraternal or social institution or organization that is primarily engaged in serving the interests of persons identified by their race, ancestry, place of origin, colour, ethnic origin, creed, sex, age, marital status or handicap employs only, or gives preference in employment to, persons similarly identified if the qualification is a reasonable and bona fide qualification because of the nature of the employment;

(b) the discrimination in

employment is for reasons of age, sex, record of offences or marital status if the age, sex, record of offences or marital status of the applicant is a reasonable and bona fide qualification because of the nature of the employment;"

This new section adds "institution" and substitutes primarily for "exclusively." It seems to suggest that such organizations or institutions (schools?) which are primarily there to serve groups of a certain creed (educational philosophy?) will be free to

hire teachers and set conditions according to those beliefs.

Bill 7 has moved from the Committee stage to the House. In spite of the improvements one question remains: Does Section 23 apply to non-Catholic independent schools that want to hire teachers to responsibly carry on according to that school's creed or educational philosophy?

Let's ask our M.P.P. that before this bill passes.

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Also Dutch Law

## Christmas programs for our neighbourhood

I wrote a column last week for the *St. Catharines Standard* and made this comment: "When a radio announcer yesterday was shocked to discover that Christmas was less than a month away it was not a reminder to get on with 'advertising' by preparing to celebrate Jesus' birth. Shopping days and presents were the focus of concern...Santa's got the jump on Jesus. Presents take priority over penitence."

That was not a profound or an original point. No doubt Reformed Christians will hear that point being made in

advent sermons across the country.

But I must take that one step further. What are we doing with that insight this Christmas? Are we planning special Christmas programs geared to the unchurched neighbour? Are we distributing attractive fliers in our neighbourhood to help people focus on Christ, not presents? Are we setting up a special Christmas program in our house for all of our neighbours?

Many people in the church "dread" December because "it's so busy with Christmas

and all." But who are we busy for? In our area, I could pick from at least 6 Christmas programs each requiring a lot of preparation and each one geared for *ourselves*. All of that busyness re-telling the story to ourselves reminds me a lot of the world's concern with presents. It's all for *us*.

Let's pass out invitations to our programs. Let's bring a neighbour. Let's get creative in our own neighbourhood. Our advent and Christmas celebrations this month must be shared with our neighbours. That is what Christmas is all about.



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# Children

## The Star of David

### Davey

"Goodbye, Davey. Be a good boy while I am gone, eh? Do your chores right away when you're home from school so Joanne doesn't need to remind you of it. She will be busy enough without me here."

"Sure Mom, I'll be good. I promise. You won't forget to buy that wildlife book for me, eh? Oh boy, I can hardly wait. That will give me something to do after school this winter."

"Now I must go, Davey, or I'll miss the bus." A tight hug and a kiss and Mom was gone.

Davey was not too happy that Mom was going all the way to Grandma's house and that she would stay away over night. He was used to the sounds on the top floor at nights, sounds that had never been there before. He knew how they were made. He didn't need to be afraid of dangers in the house but, were they all really safe inside? Davey knew, too, that neither Mom nor Dad would be able to protect them from the outside danger. Yet, he would feel safer if Mom were home.

Davey was the youngest child in the Goodheart family. In fact, he was almost ten years younger than the second youngest Goodheart boy, Dirk. Then there were the girls, Joanne and Marie, and the oldest boy, Gijs (scrape your throat for the g - sound and pronounce "ijs" as in "ice").

Of course, it was hard not to spoil Davey, but Mom saw to it that that didn't happen. Davey got chores to do like Gijs did when he was Davey's age; he had to obey his parents and teachers like the others. He also had to learn the meaning and consequences of the word "responsibility." Davey didn't seem to mind; he was a happy, contented child.

This summer he had spent a week at Aunt Leny, Mom's sister, and Uncle Kees (make the word rhyme with "lace") in Amsterdam. There were hardly any chores for him to do and Aunt Leny took him and her own three boys to museums, the zoo, and the library. They had also many lovely books at home and Davey had been disappointed every day again that bedtime had come so soon.

He did not like the nights in Amsterdam, though. They were scary. Always too many loud noises: shootings and loud shouting soldiers and sometimes crying people. No, although he had had a wonderful time with his cousins and aunt and uncle, he was glad when Gijs picked him up to go home again, back to their farm, a little distance outside the town of Woerden.

He looked forward to going back to school. He would be a third grader and have a male teacher who had just come to live there in the little hamlet. That really gave him the feeling of growing up.

While Davey was in Amsterdam the Goodhearts had gone to work. The attic of the house was made into a cozy apartment. Every bit of space was made useful. And in the middle of a terribly dark, rainy night the occupants had come: Mr. and Mrs. Levi, with Grandmother Levi, and the couple's young daughter, Miriam.

But when Davey came home again he was not told about the changes made in the house, nor about the family that now lived upstairs. Mom and Dad wanted to keep that secret as long as possible.

### A dangerous secret

Why all the secrecy? Why was the attic remodelled while Davey was gone? Why was he not to know about the Jewish family living there? Why had the Levis come, and at such a queer, uncomfortable time?

Why? Because of the war. The whole world seemed to be engaged in a war. Holland had practically lost the war before the fighting had started. Their powerful neighbour, Germany, was the enemy. Germany, that had been defeated in World War I, had finally found a strong leader, Adolf Hitler.

Hitler helped the Germans to become a strong nation again as he ruled the land by the principles of the Nazi Party he had helped to build. The Nazis were determined to win *this* war. Therefore, before the war was declared to any nation they tried to make friends with the people of the neighbouring countries, trying to get them interested and in agreement with the principles of the Nazis. How successful they were!

In Holland as well as in other countries, there were groups of people who believed in the Nazi principles and were willing to fight for them even though that would be against their own country. They were known in Holland as the N.S.B.-ers, members of the National Socialistic Movement. They became the traitors who helped the Nazis defeat the Dutch and betrayed the Jews.

Hitler did not only want to rule over all of Europe, he wanted to be ruler over a superior people, a pure race, as he considered the Germans to be. In his sick, evil mind, the Jewish people did not fit in. He decided to destroy them. He made a ghastly plan.

He sent out orders into all the countries he had conquered that the Jewish citizens were to be registered, and he started immediately in his own land. Many Jews saw a chance to flee to other countries. Many did not see the danger until it was too late to get away.

Then came the order that all the Jews were to wear a large, bright yellow star on their clothing so they would be easily recognized. That really frightened the Jews and they began to look for hiding places since leaving the country had now become impossible. What would come next? What were Hitler's plans for the Jews?

Not only the Jewish people were concerned, most of the non-Jews were as well. When the command was given that no one was to shelter the Jews and harsh punishment would be meted out to all who chose to ignore that order, Hitler's intentions became clear.

Many people did disobey that command, especially when Hitler's complete plan became widely known: he destroyed the Jews. The Jews believed that they were God's chosen people but they were not Hitler's favourites; Hitler despised them. He hated them with a fierce, satanic hatred.

Gradually also the peoples from other countries understood that this powerful dictator had a sick, devil-possessed mind. His own people didn't dare to rise up against him even though they knew that he destroyed millions and millions of Jews in the gas chambers for no other reason than his hatred for them.

That's why the Goodhearts remodelled their attic and why it was to remain

a secret for Davey. Davey was yet too young to keep such a terrible secret.

The Levis had lived all their lives in that little village near Woerden. They were fine Dutch citizens and everyone in the village was quite concerned about their wellbeing.

Suddenly they were gone. Nobody knew where they went nor exactly when they had left. But the Goodhearts did, although they kept mum about it. They had planned and worked carefully. Nobody would ever find out as far as they were concerned. And every day they prayed that God might keep the hidden Jews all over Europe



and those that sheltered them, safe from Hitler's rage.

But soon Father and Mother Goodheart learned that they could not keep it a secret from Davey. One evening when they were sitting around the table playing a game they heard Davey come running down the stairs. "Mom, Dad," he said with a quivering voice, "there are people upstairs in the attic. I heard them walk and talk. Will you go and see, Dad? They can't be Germans, can they? Or N.S.B.-ers?"

Mom and Dad looked at each other. So did the children. Father said, "Davey, boy, come and sit on my knee. I want to tell you something. But it must remain a secret, Davey. Promise that you'll never talk about it with nobody!"

Davey looked at the faces of his parents and his brothers and sisters. They looked so very serious, almost frightened.

"Davey," Dad began, "you are right. You heard people walk up in the attic. They aren't Germans, though, Davey. They are Jews. Remember Miriam and her parents? You know, don't you? We explained to you why they were wearing those yellow stars? That yellow star gives them easily away but it's also the emblem of hope for the Jews.

"The Star of David points to the Great King of the Jews who, they believe, will come some day and conquer all their enemies. Davey, we thought we should hide the Levis here in our house. They may not be found here. If they are it won't be good for them, nor for us. We don't know what would happen to us but we do know very well that the Germans are cruel enemies, eh?"

"And, Davey, you know about the N.S.B.-ers. So don't talk about it to anyone, eh? See, you don't have to be afraid of the sounds in the attic so just

forget about all of this, all right?"

"Sure Dad, don't be afraid. I'm not going to even peep about it. I'm not a traitor!"

A loving smile came on the faces of all and Daddy hugged him tenderly.

"Now I'd better get you back to bed, little man, or you'll not be able to keep your eyes open in school tomorrow. Good night, son."

"Good night, Dad."

Back in the living room Dad went straight to the mantelpiece where the Bible was given its place. He was sure that no one was in the mood to finish the game. They could as well save the candles and retire early. He turned to Psalm 91 and they all gathered strength as Dad read in solemn tones the message of promised security: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty...."

### Trapped!

Despite the war, Davey was a happy boy. Of course, the nights were often full of danger. Spooky rays of light would be scanning the black night sky when the zooming sound of fighter planes were heard and the planes sometimes seen when they were caught in the light of the searching beams.

Sometimes he got an eerie feeling in his stomach when the anti-aircraft guns rattled through the stillness of the night. But during the day not much was noticed of the violence of the war.

The traffic was heavier than ever before. No, not with cars or trucks, the Germans had taken care of those already shortly after the take-over. The traffic consisted of pedestrians pushing little handcarts, baby buggies or wheelbarrows; also bicycles with queer-looking tires which must be hard to peddle.

These made up the "parade of the hungry," of the big-city people who came to buy some food from the farmers and hoped to be able to pay for it with lovely things they had in their homes or with their best clothes. Some people were so tired and hungry that they couldn't go on any further and needed to stay overnight in some farmer's hay loft.

Davey did not like the sight of these hungry people, but he was too young yet to realize what was really going on. Military trucks passed through occasionally, but that was all what reminded him of the war. Soldiers were never seen in that little out-of-the-way hamlet.

Besides, he liked school and he loved his teacher, Mr. Mussert. He made school a place of joy in learning, especially because he was so good at telling stories. Every night Davey would tell Mom the Bible story Mr. Mussert had told the class that morning and Mom was happy that her little boy showed such a keen interest in his school work.

Yet, Davey felt rather uneasy when he knew that Mom had to go to Grandpa and Grandma's in Gouda and stay away from home overnight. But then he thought, "It's only for one night. Tomorrow she's home again." He tried to shake off the anxiety that kept creeping up from somewhere deep inside him.

However, once in school the wariness left him. Mr. Mussert continued the Bible story of Israel in Egypt.

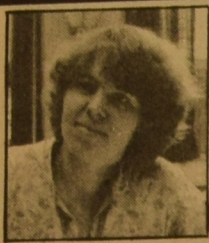
Continued next week

Betty  
Nieuwstraten





# People



Wilma Vander Schaaf

Edmonton

## A life of independence with determination



Carolyn teaching her "floral arrangement" class with humour and sensitivity.

Carolyn Wierenga was born with a disability that greatly curbs the use of her limbs and joints. This disability, called arthrogryposis, contributes to a lifestyle cramped somewhat by immobility and special needs. It didn't cramp Carolyn's assertiveness, creativity and "joie de vivre."

When I came to visit Carolyn, she offered me a coffee. When I told her that I couldn't drink coffee because it upsets my stomach, she replied, with humour, "That is your handicap."

She is busy preparing for the Arts and Crafts Show and Sale at The King's College — she is a florist — and she shared how she needs to assert herself in order to be given her proper place and space. "Just because I'm disabled, doesn't mean I'm like other disabled persons, not even like other people in

wheelchairs. I'm me!"

Aside from her own unique personality, her life experiences are unique to her. Her particular disability is rare in Edmonton, she said. Statistics say that one in a thousand babies are born with arthrogryposis. Limbs are affected in a variety of ways or degrees. In Edmonton only a few are affected the way Carolyn is. Ever since she was a baby, Carolyn has undergone surgery on her shoulders, elbows, hips, knees and ankles. At one time she was able to walk for short periods with the help of braces and crutches.

Carolyn lived at what was then called the Crippled Children's Hospital in Calgary, from when she was three months to age 12.

She attended school there. Her family was not able to afford much more than annual visits to her. "My family

wasn't one of the well-to-do farmers in Neerlandia," she said. Grades three and four were taught to her by her mother at home so that she could get better acquainted with her family.

She moved to the Glenrose Hospital in Edmonton after she turned twelve, where she surrendered her braces and crutches and did all her getting around by wheelchair. She completed her grade twelve at the Glenrose school, while living at the Norwood Home, during her final school year.

The Norwood Home was basically a home for the aged. When her grade twelve education was completed she was sent home. "Without any warning," said Carolyn, "They just packed my stuff and my parents came for me. I was quite upset. I had plans for my life."

### Independence

"Actually getting my grade twelve doesn't do that much for me now. I was the only one in the family who did finish grade twelve, so I guess that gave me some pride." Carolyn came back to Edmonton and stayed in another home for elderly people. She had her own room (for the first time) where she could keep her two budgie birds and a T.V. It was her first taste of living by herself and she liked it.

However, she felt that she had to leave this home where she was living and making friends with people who were dying. She moved out and lived with two girls who worked at the hospital. "That was a disaster. They expected me to do things that I didn't know how to do. They taught me how to dust the furniture but I didn't even know how to make a salad. I'd never been in a position where I needed to learn these things."

She was now beginning to realize that she needed to be on her own. This was difficult since she needed help with some of her personal needs, such as getting her up, and putting her to bed, etc.

"It will be nine years ago this January that I made the decision to move out on my own. It took me over a year to

make that decision." Home Service Help came in to give help where needed but some of the people there did not agree with Carolyn's decision to live on her own. Yet it was her decision to make.

The food was up high in the cupboards (where someone else had put it) and the pudding she made fell out of the open fridge all over the floor, and Carolyn wept. "This was the turning point! A friend, Mrs. Strikwerda, happened to drop in just then and together we set about making the place work for someone in a wheelchair."

### An elevator

Since then, Carolyn has moved into a duplex. A low stove, sink and cupboards were built for her as well as ramps. Women, usually from the Christian Reformed churches, come in to help her mornings and evenings, and for cleaning. Carolyn became a qualified florist, had an elevator put in her house and has a shop in the basement of her home. She makes bouquets, and arrangements for weddings and other occasions, and teaches classes on floral arrangement in her home.

Her biggest battle is still finding enough help to come in. But to have someone live in has no appeal for Carolyn. "Even my mother, when she stayed with me for awhile, forgot not to tighten jars or to put the milk in the fridge on the second shelf at the front." These are little things but they can be obstacles to Carolyn's independence. She also has her own needs and wants which may not fit into other people's plans.

"I don't need any more rules and regulations from other people, I want to make my own now. And I do keep a few — I have a curfew — for the sake of the person who brings me to bed."

Many happenings contribute to a person's development. Carolyn has been told by others that during her school years she already talked of having her own flower shop someday, although she has no recollection of that herself.

She remembers once when she was home and there was talk of amputating "my cute little banana foot" when her mother's words gave her hope and comfort. She had said:

"When Jesus comes again, you'll walk perfectly."

"My mother is shy and would only say something like that if she really meant it, I still often think of it."

### Church life

Because of Carolyn's long stay at the Children's Hospital in Calgary, her parents made a request that the Christian Reformed Churches offer Sunday School at the hospital; which they did. Later, when on her own, her association with the church was very limited. She was picked up for church by the Zandbergen family and looked forward to these as "outings." The spiritual side of her life was neglected. Then her Dad died, now about six years ago. "I remember sitting alone at the funeral. I felt very alone, as if no one were standing beside me. I bawled like a baby." Right there at the funeral she made a decision to follow Jesus and to live like it.

A friend, Ed Dykstra, persuaded her to come to church regularly and a year later she did profession of faith. Since then church life and her life as an active follower of Jesus has been meaningful and involved and something which she is ready to share with others.

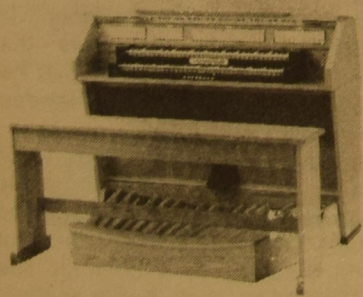
I attended one of her flower arranging classes and noted that she also does this with care, humour and sensitivity.

"I used to hate being called 'crippled' when I was a kid. I always thought of an animal when I heard that. I am not an animal. I love animals, but I am not one." The word 'handicapped' became more popular since then. Now the word 'disabled' describes most appropriately what she feels she is. She shared a definition of these words which I will pass on: We all have handicaps; lack of openness and unwillingness to share is not Carolyn's handicap.

Disability: A physical or mental defect or impairment that a person is born with or has acquired by accident, injury or disease. (objective description).

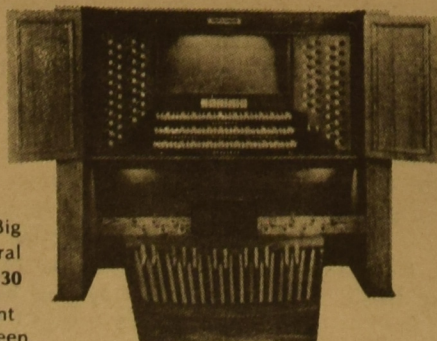
Handicap: A limitation, imposed by an individual's disability which significantly hinders him/her from learning, working, playing and/or adapting to the expectations of society or doing things other individuals his/her age do. (subjective description).

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# People

## John Vriend talks about the handicapped and the Church

This interview is with Rev. John Vriend, pastor of the Church of the Servant, a Christian Reformed Church in Grand Rapids, Michigan. Mr. Vriend talks about the church's responsibility to the handicapped ... the physically, emotionally and sexually handicapped.

**C.C.:** This is the International Year for the Handicapped and much has been said and written about the plight of handicapped people, both at home and abroad. Some people have said that they are concerned that the church both here and in other countries has said and done so little. What is your reaction?

**Vriend:** Well, I'm sure that the church has to overcome a lack in this respect because its consciousness is being raised slowly and it has basically the same barriers to overcome as other people. They are attitudinal barriers and they are architectural barriers when you speak of the physically handicapped.

The attitudinal barriers are, of course, powerful in the case of all handicapped people because we tend to pin people down on their handicaps. We judge people in terms of their defects rather than in terms of their needs. It's typical for the legalistic mind to view other people by what they lack in the face of programs, ideals, laws, conventions, standards.

Now church people are concerned with standards. In fact, sometimes they judge too exclusively in the light of their standards.

**C.C.:** What do you mean by legalistic framework?

**Vriend:** I could preach many a sermon on that topic but legalism is the threat that always accompanies idealistic people, or conventional people or traditional people. Legalism can become a grave threat when it is reinforced with religious convictions, so that one's whole God-concept becomes part of an attitude of law and standards. Of course, we are concerned about standards.

**C.C.:** Many people complain that there aren't real standards in our society any more and the church itself is losing a real conviction of what the real standards for life ought to be. From my perspective I would say that the commandment, "Love your neighbour as yourself" is a real standard by which both the society and the church ought to live. Is that legalism?

**Vriend:** No, that's quite liberating, in fact it's just when you use that good standard as your total message that people are caught up in their deficiencies and don't hear good news anymore. In scripture, law is always embedded in the offer of grace and if it's not handled well in this context of God's commitment to us it becomes just another ideal for man to pursue in his weakness and ideals are like fireworks. On

the first of July we shoot our arrows into the sky and it produces a beautiful spray of illumination for 2 or 3 seconds and then all you have left is a few puffs of smoke in the air. Human ideals are not very different from that.

**C.C.:** Are you suggesting that the church in a way is guilty of the same thing?

**Vriend:** The church easily falls into the trap of idealism without grace; legalism or law without grace; convention, tradition without grace; and the application of standards — without grace. That is what I mean by legalism.

**C.C.:** You've talked about legalism now. But now you have introduced a new word "grace" which is in many ways utterly foreign to our present-day culture in that many people, if anything, become increasingly tough and hard on their neighbour and are simply out for themselves. The churches have often adopted that attitude too — if they don't fit into our categories we don't want these people as part of our communion. What do you mean with grace?

**Vriend:** I mean that God accepts us in his love unconditionally if we but trust him in his Spirit to lead us beyond where we are. So there is an offer of love without strings attached, but it nevertheless comes accompanied by the understanding that we are willing to be changed in accordance with the standards of Christ.

**C.C.:** What does that mean for the Christian Church in the 20th Century in relation to the handicapped. Not only the physically handicapped but also the emotionally and sexually handicapped people in our society. What gracious words should the church speak and how does it practise that grace in the midst of a secular culture?

**Vriend:** First of all, one has to create a climate of acceptance of people who are handicapped whether that is physically, emotionally or sexually. A climate of acceptance is an absolute necessity if we are to have hope.

The Bible rings from one end to the other with the hope-giving news that God commits himself to us before we are what he intends us to be. His is an unconditional commitment to be merciful, for which the church exists to proclaim and embody in its life. A climate of acceptance is the first thing but that has to be accompanied by action. Accordingly, the church will be a rather messy place at

times when this is put into practice. That is, of course, the very threat that the people within the church, particularly ministers want to avoid, because the church ought to be pure and clean and very presentable.

**C.C.:** So how can you bring those two together?

**Vriend:** Well, it's not easy. My whole life consists in wrestling with that difficulty. But it's possible. I've seen it

same time, a climate of acceptance can be created with the help of God.

Dialogue can begin to take place. One of the more significant things we have done is to invite the chairman of a local organization called "Dignity", a Roman Catholic organization for homosexual people, to speak to our congregation about "Why Christian gays are angry with the church."



Rev. John Vriend (right).

happen in churches where I have served and in the church I'm currently serving. It's happening on a rather significant scale.

We minister to drop-outs, we minister to mystics, we minister to unconventional people and always the emphasis is, "Listen. There's hope for you; God is bigger than your difficulties; we can live with your difficulties. We only ask that you will allow the grace of God, the power of God and the spirit of God to work in your life so that you, too, can begin to grow and make changes." We don't paternalistically, condescendingly simply allow these people to remain what they are when positive change is possible.

I have recently had a ministry to homosexual people. That is an enormous undertaking. One encounters people with a variety of sexual stances, sexual needs, sexual ideas, standards and practises which traditionally the church has found quite hard to handle.

Our own congregation in Grand Rapids is not very different from other churches in that they, too, feel threatened by an invasion of people whom they regard as sexually disoriented. So there's no easy prescription to follow. At the

**C.C.:** What was the response?

**Vriend:** Very encouraging. People were really shaken by what they heard. People who thought they had their ideas pretty well together on the subject had to do a lot of rethinking on the whole subject when they found a man who says, "I am gay. I'm unable to shake it. I've tried for years to become straight but did not succeed. I've gone into therapy". And then finally he said: "If I can't change my sexual orientation I can certainly change my religious orientation and I can stop being a Christian if the two can't go together. I'll have to stop being one or the other. I can't stop being gay so I'll have to stop being Christian." But he found in six months time that he was just as unable to shake the grip of Christ on his life as he was unable to shake his sexual orientation. So he was forced to consider how the two relate to each other, how to integrate his sexual orientation and his Christianity. The struggle really began to assume dramatic proportions but he felt a great need for the help of the church at that point and we're trying to provide it.

**C.C.:** You are one congregation in Grand Rapids within a culture and within church communions which by and

large are not that accepting of the homosexual as a neighbour. What needs to happen right across the church so that you are not an isolated island in the midst of an ocean?

**Vriend:** Well, that question can be asked in many different contexts. How does the church become an agent of change? We try to be agents of change. Other churches try to be agents of change. Some do not try very hard at being agents of change. One has to really achieve security on religious relationships. I have to be thoroughly identified with Christ who is the Friend of sinners.

For socially maladjusted people it is that identification with Christ that has to be uppermost. When that identification becomes embodied in the life of a congregation it attracts other people and ordinary people in other churches will ask their leaders why they can't do what that church is doing.

It is contagious to hear of a homosexual who can address a whole congregation on why Christian gays are mad at the church. That gets around within hours in a traditional city like Grand Rapids. And so, we have gotten reactions from other churches. We have gotten both positive reactions and negative reactions. The positive reaction is, "Please come and talk to us." The negative reaction is, "Who do they think they are challenging tradition, but we want to know what they're doing." So they come and visit us, too, and find a rather vital church in operation so that they have to rethink their approach to the subject.

It's like a leaven, it's a ferment. It creates all kinds of reactions but personally I've always found the climate of the controversial congenial to me.

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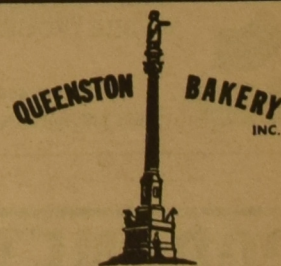
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# People

## Students mingle with the disabled

by Wilma Binnema  
Vander Schaaf  
C.C. Staff

Two of the christian elementary schools in Edmonton recognized the Year of the Disabled to be an opportune time for them to focus on the needs and rights of the disabled. It became a true educational experience.

East School spent an entire week last spring listening to guests with a variety of disabilities, visiting centres and institutions, reading books about handicapped persons, and writing and discussing about the handicapped.

North School, during the week of November 2-6, follow-

ed this basic outline. The elementary students were participating in research, visits and activities almost exclusively on this topic. They called it the Week for the Disabled.

Grades 1 and 2 focussed in particular on the physically disabled, grades 3 and 4 on the deaf and blind, grade 5 on the mentally handicapped, and grade 6 on Cerebral Palsy.

Parents were informed, by way of a letter from the staff, in order to be prepared for questions the children might have, to have an opportunity to be involved, and to attend the Friday afternoon assembly. The letter stated: "Dur-

ing this week the elementary students will be involved in a variety of different activities the main purpose of which would be to help children develop not only an awareness of the handicapped but also an appreciation for their special needs. ...they are real people who have similar feelings and needs as all of us have."

The week began with a short assembly to help set the tone for the week, including a short devotion led by Rev. Mel Pool (Trinity CRC), a slide-tape presentation, and the singing of special songs chosen for the week.

The children reported home about visits from a blind man with a seeing-eye dog, (they had to do research on how these dogs are trained), a visit from Carolyn Wierenga, who travels by wheelchair and DATS (Disabled Adult Transportation) — (See article elsewhere in CC). They reported on visits to a recreation centre built for disabled persons, to the school for the deaf, etc. One class learned the Braille alphabet; another learned sign language.

One teacher spent the day in a wheelchair, to see how it felt to be dependent on others to push you and open doors for you. They learned above all that we are all handicapped to some extent; that the obstacles we face that stand in the way of a perfect, loving relationship with God and our neighbour keeps us all incomplete and imperfect human beings.

### Visit school

North School, and grade 5 in particular, has had the privilege of "growing up" with Brian VandenBorn, who is disabled by Muscular Dys-



Grade 5 class discussing trip to Winnifred Stewart School. Brian VandenBorn in background in wheelchair, disabled by muscular dystrophy.

trophy and has spent the last few years in a wheelchair. I went with this class to visit Winnifred Stewart School — a school for the mentally retarded.

Upon entering the school we came to a set of high stairs; something which helped us realize that although Winnifred Stewart was ahead of her time in setting up a school such as this one, she had not considered the physically disabled.

The principal of the Winnifred School, who welcomed us, felt it necessary to apologize for the lack of provision for wheelchairs. We were ushered, wheelchair and all, into the cafeteria where Mr. Jurkat, the principal, briefed us on what to expect.

Winnifred Stewart, now retired, was a nurse, the wife of a doctor and the mother of Parker who was disabled by Down's Syndrome. What that meant was, Mr. Jurkat explained, was that he was mentally retarded and couldn't learn as quickly as we could. Rather than put him in an institution, Winnifred Stewart decided that he should be able to go to school and learn what he could at his own pace.

In order to prepare the students for the unexpected, Mr. Jurkat told them that some of the students at the school might look different from what we are used to and therefore appear scary to us; some students have speech impediments and can hardly be understood when they are speaking. "Some students may wish to hug you; they don't always know when not to hug."

Rather than an observer's tour of the school where, it would seem the school as well as its students would be on display, the students from North School attended classes with the students at Winnifred Stewart School. Two or three students from North would

join a class in session.

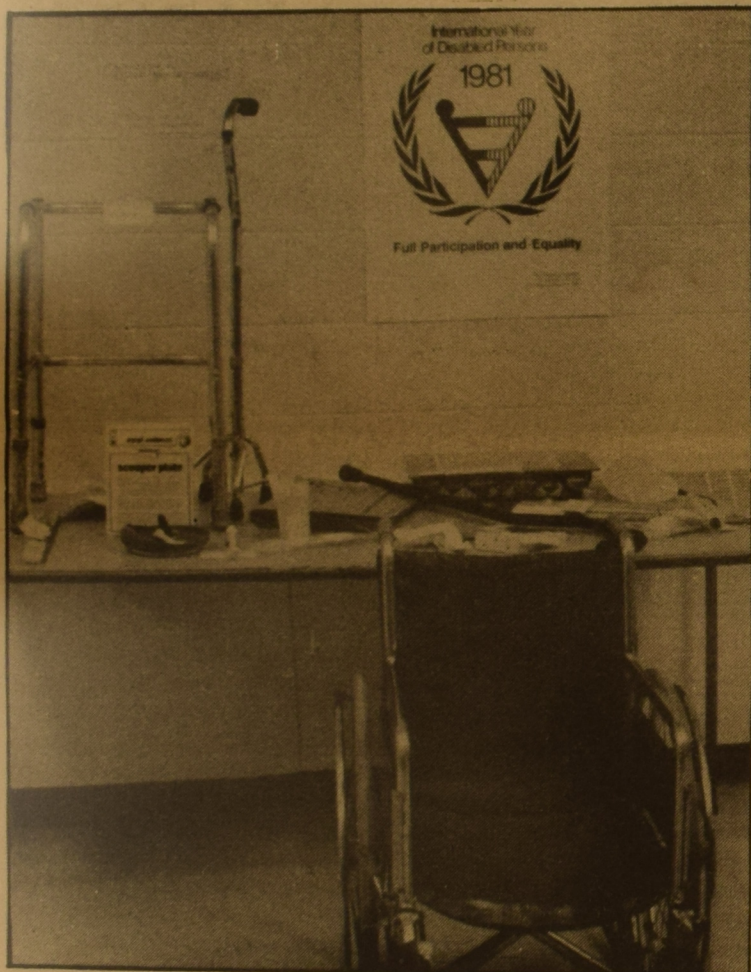
I learned a few important things. I learned that some skills that we take for granted need to be taught repeatedly to the students at Winnifred Stewart School. For instance; eye movement from left to right (for reading), drawing a relatively straight line, remembering to do up buttons and zippers, and eating properly. A lot of things are learned by rote — repeating and repeating and repeating telephone numbers, letters, numbers and dates.

The school is not organized by grades — almost an inconceivable idea to the students at North — but according to the emphasis of the training: early childhood, sense training, academic, and prevocational.

After our experience in the classrooms, the students had an opportunity to ask questions. Then the principal asked them a few questions. "What kind of jobs can these people do when they grow up? Should these people be part of the community? How many of you were scared before you came? How do you feel now? Should disabled people have rights like we do?" The type of discussion that followed showed that the Christian school students had learned a lot and were open to learn more.

The assembly on Friday afternoon served as a wrap-up as well as a chance to share with the parents. Grade 5 conducted an interview on the topic of mental retardation. Grade 2 dramatized the story of the daughter of Jairus. All classes reported and interpreted the week's experience to their fellow school mates and visitors. Appropriate songs were sung.

All this served to remind the students of the need for the great Healer. But we must come to Him and ask and, therefore, first recognize our handicap.



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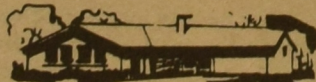
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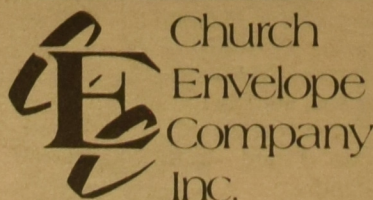
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## World Home Bible League and Bibles for Africa join forces

The World Home Bible League and Bibles for Africa announced a merger of the two Bible distribution organizations which took place on November 2.

A spokesman for the Bible League reported that the new working relationship will enable them to combine their mutual expertise and resources in reaching a common goal. Under the new arrangement, Bibles for Africa, under the direction of its founder, Mr. Francis Grim, Jr., will operate as a division of the World Home Bible League.

The Chicago-based World Home Bible League has its

aim to provide Bibles, Bible portions, and Christian study materials to spiritually needy people around the world. In so doing, the forty-three-year-old organization has printed and distributed literally millions of scriptures and has, on several occasions, assisted Bibles for Africa in its work.

Bibles for Africa, now five years old, has similarly overseen the distribution of tens of thousands of scriptures to the countries of southern Africa. In recent months, all of the ministry's efforts have gone to supply much-needed Bibles to the black people of Zimbabwe, formerly Rhodesia. Grim him-

self recently immigrated to the country from his native South Africa where Bibles for Africa was headquartered. Since July, 1980, the organization has supplied some 105,000 Bibles and Bible portions to the Zimbabwean people.

Fearing that time is quickly running out for Bible distribution to the country, the Bibles for Africa Division of the World Home Bible League will continue to concentrate its efforts on Zimbabwe.

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### Holwerda to address ministers

A Workshop for Preachers will be held at The King's College from January 2 to January 4. The featured speaker will be Dr. David Holwerda, Professor of Religion and Theology at Calvin College. The workshop will deal with the theme of promise and fulfillment.

Participants will examine Old Testament passages in New Testament contexts. Benefits of the workshop include opportunities to: refine one's use of basic hermeneutical principles and understanding of biblical themes; develop basic ingredients and ideas for future sermons; enjoy personal study and group fellowship; receive continuing education

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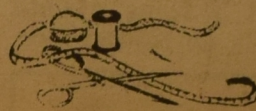
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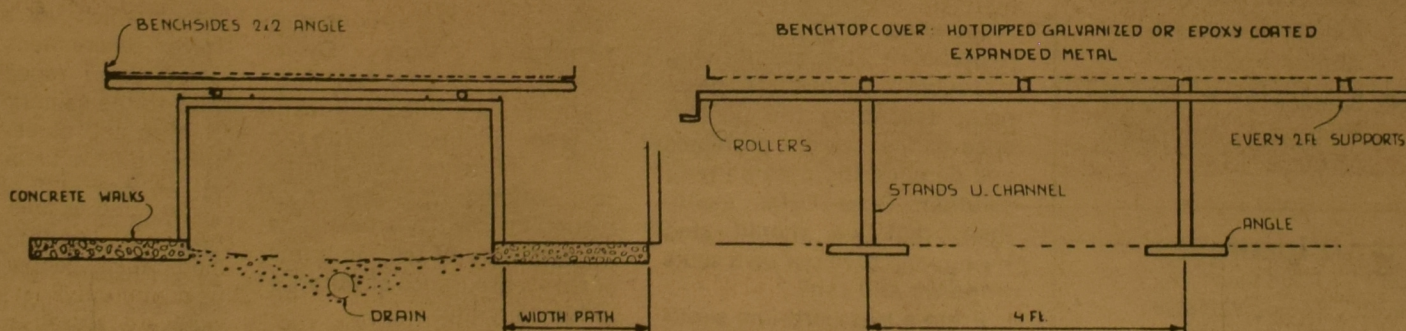


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# Music

## Bob Dylan's latest record offers rays of hope

by Bill van Dyk  
C.C. Music Critic

*Shot of Love*, Dylan's third album since his conversion to Christianity three years ago, contains a few surprises, a few disappointments, and a few fresh indications that the former rock-poet-iconoclast of the sixties isn't quite ready yet to give up the role of the angry prophet, even if he is no longer considered the spokesman of a generation.

Those of us familiar with Dylan's early recordings will find many of the songs on *Shot of Love* familiar in the sense of moral outrage and bluntness, although it is clear that focus of Dylan's biting criticism has changed. And it is this change in focus, from those who perpetuate racism and exploitation to those who oppose Christianity, which the rock music establishment finds so difficult to accept. In fact, it has led some critics to the ironical conclusion that Dylan was more "Christ-like" before his conversion than after-

wards. Now they find him intolerant and self-righteous.

Dylan, in turn, has responded with bitter denunciation in the song *Property of Jesus*, "accusing his critics of envy and hypocrisy - the way he used to pull out all the stops on the 'establishment' in the sixties."

"*Property of Jesus*" is, anyway, a good song for its positive image of Christianity in a world somewhat obsessed with self-gratification and ego-tripping:

Because he can't be  
exploited, by superstition  
anymore

because he can't be bribed,  
by all the things that  
you adore

He's the property of  
Jesus...

But I am uncomfortable with the sarcastic chorus: "you got something better; you got a heart of stone." Dylan means his critics, of course. I would have preferred it if he had left the remark out, for Dylan is being a little unfair. Both Van Morrison and

Bruce Cockburn express their faith quite clearly in their music, but the same critics who reject Dylan's "preaching" have been very kind to them. The difference is that Cockburn still cares about the world and wants to bring healing to it, and Morrison prefers to preach by example, singing about his personal joy in the discovery of faith. Dylan seems interested in the world only insofar as it proves the necessity of his faith, and he seems more interested in preaching a warning to those who reject his faith, than healing to those who accept it.

To be fair, *Shot of Love* has at least two songs that show that Dylan is beginning to move into more varied expressions of his faith. And they are best described last for they may well be the best indication of what his next album will have to say.

The title song, which opens the album, begins where *Slow Train Coming*, Dylan's first conversion album, left off. Dylan opposes the shot of divine love to the shot of heroin, or whiskey. But then the song descends to paranoia:

Why would I want to take  
your life  
You've only murdered my  
father, raped his wife  
Tattooed my baby, with a  
poison pen  
Mocked my God,  
humiliated my friends

Is Dylan writing about persecution in communist countries? About persecution in general (as he did in the sixties)? Or about himself, responding to his critics in hyperbole? The hard-driving "Trouble" echoes the paranoia, describing the persistence of the world's problems and denying the possibility of solution. Does Dylan mean, then, that we should stop trying, and save our own souls while we still can?

From a less hard-line sentiment comes "*Heart of Mine*"

and "*Watered-down Love*," both of which take on our culture's obsessive view of sexual love, the latter describing the superior qualities of God's love in comparison to human love which can lead to betrayal and sin: "You don't want a love that's pure; You want a drowned love; a watered-down love." The former, unless I miss my guess, was intended as a single for top forty air play. It remains noteworthy for its rejection of lust and self-serving desire and its marvelous musical construction, featuring Ringo Starr (the Beatles) and Ron Wood (Rolling Stones) of all people.

And then there is "*Lenny Bruce*." Here Dylan's crude voice gives the song added poignancy and intensity (as in "*Just Like a Woman*," from long ago and far away). But why Dylan, who usually seems to appeal to conservative fundamentalist Christian audiences, should wish to do a eulogy to Lenny Bruce is difficult to understand. Bruce was a controversial comedian from the sixties who, after innumerable arrests for public obscenity, died of a drug overdose. Does Dylan know something we don't know? Or is this an older song which Dylan decided to revive for this album? But then there is Dylan's dry and incredible observation that Bruce "never robbed any churches, or cut off any babies' heads." Whose leg is he pulling?

There is one superb song on *Song of Love*: "*Every Grain of Sand*," which closes out the album. It's a very pretty ballad, full of the striking and memorable imagery Dylan used to be famous for. Furthermore, it's filled with candor and humility, and with the quiet confidence Van Morrison radiates from his most recent albums. Dylan explains his discovery of faith in terms of God's assurance of purpose in his daily life:

In the fury of the

moment, I can see the  
master's hand  
In every leaf that  
trembles,

In every grain of sand...

For a brief moment, the accusing prophetic voice retreats, the defensive indignation disappears. Dylan sounds genuinely humbled by faith and, as a result, he affects the listener with his sincerity and vulnerability:

I hear the ancient foot-  
steps, like the motion of  
the sea

Sometimes I turn, there's  
someone there

Other times, it's only  
me...

"*Every Grain of Sand*" could well be Dylan's best post-conversion song. And it is one of his few recent compositions that an unbeliever could find persuasive and compassionate.

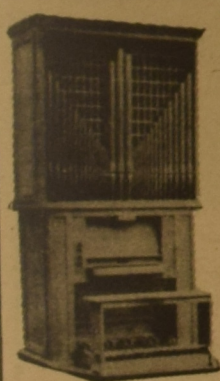
Though it is tempting to think that established rock critics don't like Dylan because of his Christianity, we must admit that there are short-comings on *Shot of Love* about which we also should have reservations. At the same time, repeated listenings to the sometimes driving rhythm and blues and sometimes gentle ballads on this album can still be very rewarding for the Christian listener. Dylan continues to grow as a Christian artist and we can look forward to his next album with genuine interest.



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## Never discard them: Many ways to use old Christmas cards

by Russell J. Fornwalt

What did you do with all those cards you received last Christmas? Like many people, you may have given the colourful "season's greetings" a casual look, noted the names of the senders, corrected their addresses in your little black book, and then tossed the "best wishes" in the waste basket.

Of course, if the Christmas card (or, for that matter, any other greeting or "get well" card) provides only a moment of joy, inspiration, hope, gratitude, love, cheer, comfort, consolation, beauty or remembrance, it has served a useful purpose. It is well worth the dime or the dollar (and the 17-cent stamp) which you or someone else spent.

But a Christmas card can do much more than provide a once-a-year contact between friends. It can be the raw material for a variety of useful articles, activities and adventures. It can be a source of endless pleasure.

First of all, as you know, there are many people all around the world who receive few, if any, Christmas cards. Among them are the children in orphanages, inmates in prisons, patients in hospitals and nursing homes, residents of institutions for the elderly,

and the men and women in military service, especially those who are in isolated posts overseas.

How welcome indeed are cards of any kind that are sent to hostages! Perhaps a church or social agency in your area might tell you just what homes, hospitals or other institutions want discarded Christmas cards.

Before sending cards to a prison, home for senior citizens or some other facility, it is always best to get permission from a person in authority. Otherwise you might lose time and postage or unintentionally create problems of some sort.

### Ornaments

Patients, inmates and others confined to institutions not only use old cards for decorative purposes but for all kinds of arts and crafts projects. Of course, you can do the same in your very own home.

For example, with a little adhesive tape or household glue you can convert cards into attractive Christmas tree ornaments. With a little trimming or slimming here and there you can also make beautiful wall and window decorations for the Yuletide season.

For your festive holiday table you can turn Christmas cards into napkin rings, place

cards, and even small place mats. There's virtually no end to the variety of party favours which you can fabricate from those old cards. When properly cut down to size and shaped, they can be used as tags for next year's Christmas presents.

Available at many stores and museum gift shops are Christmas cards featuring some of the world's masterpieces of art. Such cards are more costly than many others, and they are indeed much too beautiful for temporary residence in the ash can. Those Rembrandt, Renoir and Rockwell reproductions can be framed and hung in your own home or given to friends or institutions.

If you are the "crafty" type, there are a number of novel things you can do with greeting cards. You can mount the larger art pictures on heavy cardboard or plywood and make jigsaw puzzles in a jiffy. You can fashion the cards into stained glass windows of a sort, candelabra, simulated holly wreaths or miniature Christmas trees. Actually, the only thing that can limit you in your crafty efforts is your imagination.

Early in January, I bought a dozen small calendar pads at a dime store. The pads were a little more than an inch

square. After cutting, folding and otherwise shaping some cards, I stapled the pads to them. The end result was a dozen desk or night-table calendars. I sent them to friends as "thank you" notes.

In case any of your friends forgot to sign their Christmas cards (it does happen), you can use them again next year (as inflation fighters).

### Collections

Many hobbyists collect Christmas cards. In fact, some collectors even have a particular Yuletide topical. That is, they may concentrate on cards featuring works by Currier and Ives or Norman Rockwell, the Nativity, Madonna and Child, winter scenes, candles, holly, children, toys, trees, Santa Claus, animals, or verses from the Bible. Another popular, but expensive, specialty is the collecting of antique or vintage Christmas cards. The serious and the more affluent hobbyists may pay up to \$25 or more, a piece for cards from the 18th or 19th century.

When the subject of collecting comes up, can scrapbooks and albums be far behind? If you know a collector, you might give him or her a gift certificate for the purchase of a scrapbook or album.

Save the envelopes, too, in which you receive those

Christmas greetings. Sooner or later you will meet up with a collector who will want either the stamps or the postmarks or maybe even both.

The avid postmark collector is always eager to get such specimens as Christmas, Florida; Mistletoe, Kentucky; Silver Bell, Arizona; Santa Claus, Indiana; Bethlehem, Georgia; Nazareth, Pennsylvania; Noel, Missouri; North Pole, Colorado, and Rudolf, Ohio.

It takes the combined talents of artists, writers, engravers, printers and various other workers to produce Christmas and other greeting cards. While cards are a commercial venture for manufacturers, merchants and museums, they are much more than that. They are expressions of joy, love, appreciation, faith, concern, consolation and hope. They are messages in art and verse which communicate our finest and noblest thoughts, ideals and feelings.

Christmas cards, then, should not go the way of the gift-wrap, the withered wreath, the tangled tinsel or the dried-out tree. They should not be rashly thrown out with the trash. They are a real and lasting pleasure, and they should be treated as such.

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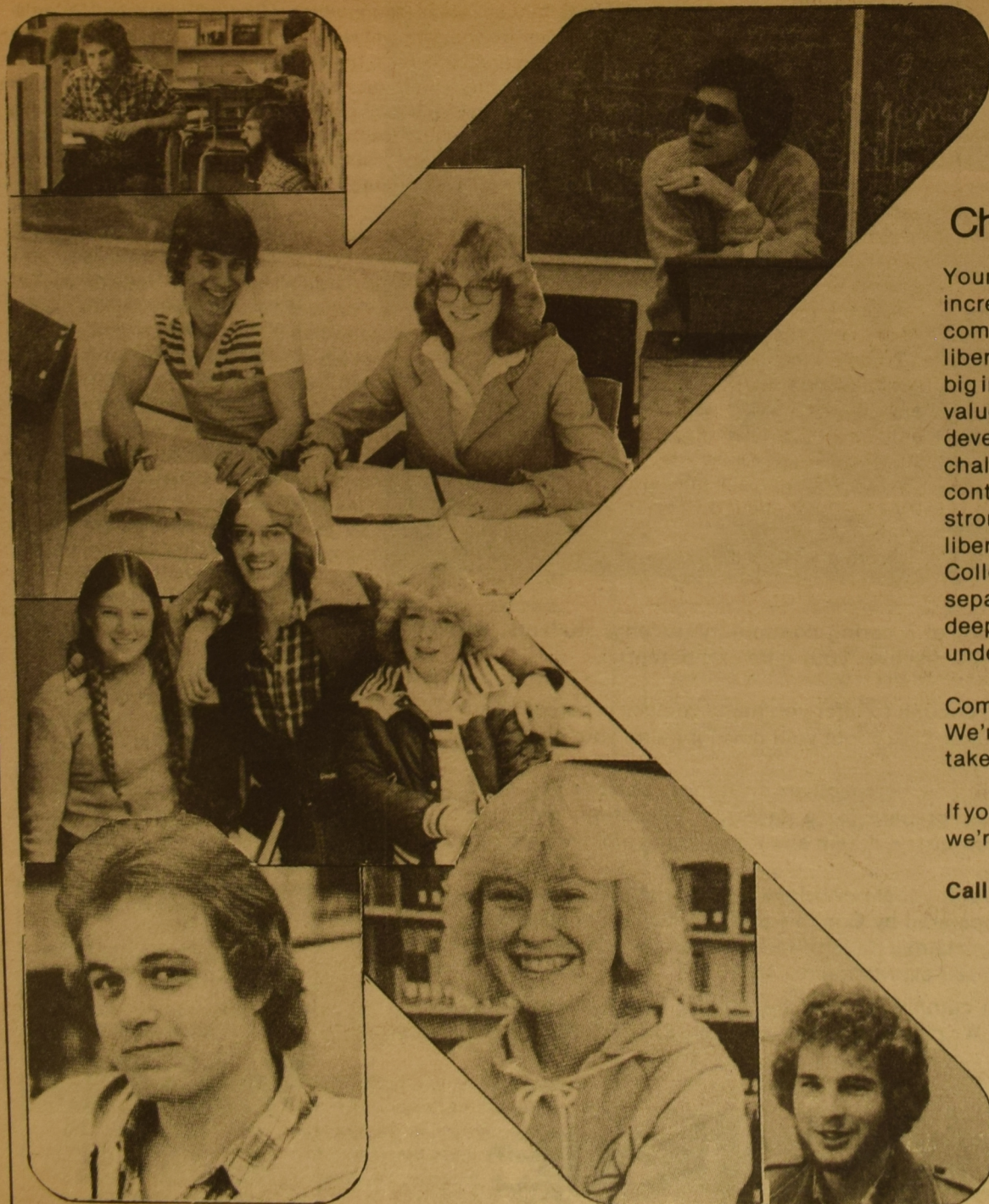
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## Vander Stoep heads CCEF board

Hans Vander Stoep was elected president of the Canadian Christian Education Foundation at the recent annual meeting of the board of directors. Mr. Vander Stoep lives in Freeton, Ontario.

The Canadian fund-raising arm of Christian Schools International (CSI) also elected Henry Nieman of London, Ontario as vice-president. Gerald Knol of Grand Rapids, Michigan remains secretary while Hank Vroom of Kleinberg, Ontario is treasurer and Hank Van Glessen is assistant secretary-treasurer.

Mr. Vander Stoep paid tribute to outgoing president, Sidney Harkema, and outgoing vice-president Peter

Loerts, thanking them for their leadership during the past number of years. Both former executive members will remain as directors on the board.

The CCEF board also re-appointed Fred Vander Velde as full-time executive director.

The CSI curriculum department has received \$46,000 from the Foundation for 1981 for the development of new Christian textbooks and a further amount of \$46,000 was also pledged for 1982. To date, the CCEF has funded \$185,000 worth of new curriculum projects.

The board now consists of 37 members of which two are from the United States. An additional 13 persons are being sought to complete the board for a total of 50 members.

John Van Noort was recently added to the board from Ottawa. Two have also resigned; Art Miedema from Nova Scotia and Walter Piersma from Newcastle, Ontario.

## Theological society looks at the Testaments

The Evangelical Theological Society will hold its 33rd annual meeting at the Ontario Theological Seminary in Toronto from December 28-30.

The meeting will deal with several subjects centering around the theme: Relationships Between the Testaments. The three day meeting of the society will draw hundreds of evangelical scholars from across North America.

Paul Feinberg and Daniel Fuller will look at Gospel and Law while Jakob Jocz will speak on the Connection Between the Old and New Testaments. Rabbi Asher Finkel will look at the Gospel Tradition within the Jewish Context, and Ronald Sider will talk about Nuclear War and Biblical Revelation.

Three major debates are scheduled on these themes: The Place of the Old Testament Law in the Life of the New Testament Believer; The Evangelical Scholar and the Evangelical Publisher; Distinctive Features in Canadian Evangelical Academics.

Registration for the meeting is \$17.50 plus the costs for accommodation and meals. For further information write: ETS Local Arrangements, Ontario Theological Seminary, 25 Ballyconner Ct., Willowdale, ON M2M 4B3.



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## De vervulling van de Grote Verzoendag

De Grote Verzoendag is een dag die gehouden moet worden daar waar de eredienst tot een hoogtepunt kon komen in en rondom de tabernakel en later in en rondom de tempel. Verzoening kon alleen maar gesymboliseerd en eigenlijk ook bewerkt worden door het vergieten van bloed. Niet door een bepaalde dag, of iets dat wij op zo'n dag doen of kunnen doen. God heeft gezegd: als ik het bloed zie dan zal ik u passeren; het is het bloed, dat God gegeven heeft op het altaar, dat verzoening doet over uw zielen. Zonder bloedstorting geschiedt er geen vergeving.

De vrome Jood wist dat maar al te goed, en hij zag er ook met verlangen naar uit dat de Grote Verzoendag vervuld werd, naar de woorden van Psalm 40: In slachtoffer en spijsoffer hebt Gij geen behagen, brandoffer en zondoffer hebt Gij niet gevraagd.

Daarin heeft David uitgezongen het verlangen naar de Messias, de Beloofde, die alle offers overbodig zou maken, zoals Jesaja 53 het ook zegt: Om onze overtredingen werd Hij (de Man van smarten) doorboord, om onze ongerechtigheden verbrijzeld; de straf die ons de vrede aanbrengt was op hem, en door zijn striemen is ons genezing geworden.

Boeiend schrijft Van Nes (Jodendom, blz. 242): „Niets kan ook voor het smachtend verlangend Israelietische hart de heerlijkheid van de Tempel-Verzoendag vervangen. Dat kan niet het kwasi-offer der witte hanen en hennen, dat kan niet het schoonste gezang van de Chazan (de cantor, de voorbidder), dat kan niet de diepe verootmoediging (die ook vaak uiterlijk vertoon is) van hem die zich door de synagogendienaar veertig min één geselslagen laat toedienen, dat kan niet de in later dagen opgekomen gewoonte, om op de Grote Verzoendag de verzegeling van de op Nieuwjaarsdag aangelegde boeken, met de lotsbestemming voor het volgende jaar, te gedenken! Naar Zion, de stad der bijeenkomsten, hijgt de ziel van de waarlijk vrome Jood. Daar wil hij de vervulling van al de oorspronkelijke symbolen in de komst van de Messias beleven.

Wat erg dat door vele Joden de Here Jezus Christus, die de vervuller is van de Verzoendag, niet erkend wordt. Johannes schreef het neer: Hij is gekomen tot het zijne, en de zijnen hebben Hem niet aangenomen. Jezus is de Verlosser van de zonde! Jezus verloor door zijn eigen bloed. Jezus was zelf zonder zonde. En de brief die speciaal aan Jodenchristenen geschreven is: de brief aan de Hebreërs - werpt op de vervulling van de Grote Verzoendag het Nieuw Testamentische licht. Immers, zulk een hogepriester hadden wij ook nodig: heilig, zonder schuld of smet, gescheiden van de zondaren en boven de hemelen verheven; die niet gelijk de hogepriesters, van dag tot dag eerst offers voor zijn eigen zonden behoeft te brengen en daarna voor die van het volk, want dit laatste heeft Hij eens voor al tijd gedaan, toen Hij zichzelf ten offer bracht. Want de wet stelt als hogepriester mensen, die met zwakheid behept zijn; maar het plechtige woord van de eed, die na de wet kwam, stelt de Zoon, die in eeuwigheid volmaakt is (Hebr. 7:26-28). Ja, de Here Jezus is de vervuller van de grote verzoendag. Daarom mogen wij ook volle vrijmoedigheid hebben om in te gaan in het heiligdom door het bloed van Jezus langs een nieuwe en levende weg, die Hij ons ingewijd heeft, door het voorhangsel, dat is, zijn vlees, en daar wij een grote priester over het huis van God hebben, laten wij toetreden met een waarachtig hart, in volle verzekerdheid des geloofs, met een hart, dat door besprenging gezuiverd is van besef van kwaad (Hebr. 10:19-21).

Het Nieuwe Testament toont op heel wat plaatsen dat de persoon en het werk van de Here Jezus Christus de vervulling is van alle symbolen en typen van het Oude Testament. Christus is niet met het bloed van bokken en kalveren, maar met zijn eigen bloed, eens voor altijd binnengegaan in het heiligdom waardoor Hij een eeuwige verlossing verwierf (Hebr. 9:12). De Joden belijden in een van hun verzoendagebeden dat zij ballingen zijn in deze wereld om der zonde wil, en dat de Messias de enige is die hen daarvan kan verlossen. Zij smeken in dat gebed hun God om de Messias te zenden, „laat Hem opkomen aan de horizon, laat Hem komen over Seir om ons voor de tweede maal te vergaderen op de berg Libanon." Door de hand van de Gezeggende moet het gebeuren. De rabbi's verzekeren dat „gezeggende" een titel is voor de Messias, ontleend aan Psalm 72:17.

Op de Grote Verzoendag roept alles om de Messias, die ondertussen al gekomen is want Jezus van Nazareth is de Messias. Hij heeft aan het kruis het zoenoffer gebracht, en zo de Grote Verzoendag vervuld. Laat ons bidden dat vele Joodse ogen daarvoor geopend worden.

J. VanHarmelen

# Dutch



## Als je het mij vraagt

„Is Canada rijp voor een Christelijke politieke partij?"

Syrt Wolters, Victoria, BC

Onze redacteur van *Calvinist Contact* schreef enkele weken terug een hoofdartikel met de titel: Canada is rijp voor een Christelijke politieke partij. Nou, dat is aardig positief, zou ik zo zeggen. In dat artikel beweert de heer Knight, dat, politiek gesproken, Canada in een soort impasse is. De Canadezen kunnen geen kant op, zegt hij. Het wordt nu tijd dat de Christenen zich van hun roeping bewust worden. Hij tekent er bij aan, dat er geen enkele andere groep in Canada is, die zoveel bronnen heeft om uit te putten als de Christenen en dan noemt hij de Foundation for Justice and Liberty (CJL); de Christian Labour Association of Canada (CLAC); de Christian Farmers' Federation, Project North; Project Ploughshares; Ontario Association of Alternative and Independent Schools, enz.

Daar zou ik nog graag aan toe willen voegen de Association for the Advancement for Christian Scholarship en de FISA (Federation of Independent School Associations in BC). In dat opzicht heeft de heer Knight gelijk.

Maar als je 't mij vraagt: Is Canada rijp voor een Christelijke politieke partij?, dan ben ik geneigd om te zeggen, dat Canada „overrijp" is voor een Christelijke politieke partij. De tijd was er rijp voor sinds Canada niet-Christelijke partijen heeft gehad. Het heeft mij altijd verwonderd, dat hier geen Christelijke politieke partij was.

Als onze redacteur de moeite wil nemen om oude nummers van de krant na te slaan, dan zal hij vinden dat omstreeks 1956 *Calvinist Contact* een hoofdartikel voerde, waarin een ingezonden stuk van mijn hand werd besproken

waarin ik de vraag stelde: Is het niet hoog tijd dat er in Canada een politieke partij gevormd wordt? De toenmalige redacteur wou toen graag weten hoe de lezers daarop zouden reageren, om daaruit te kunnen opmaken of Canada er inderdaad rijp voor was. Die houding vond ik toen erg teleurstellend. Ik maakte er uit op, dat men meende, dat om gehoorzaam te zijn als een Christelijke gemeenschap, afhang van de gemoedsgesteldheid van de Christenen.

Felt was (en is), dat er onder de Canadese Christenen heel weinig begrip is voor het idee van een Christelijke partij. Misschien is dat ook nog een gevolg van de misconceptie dat godsdienst niets met politiek te maken heeft. Immers, is het idee van „separation of church and state" er niet zo ingeheld, dat we het verschil niet meer zien? (Zie een van mijn laatste artikelen over dit onderwerp).

Hetzelfde gold voor het idee van Christelijke scholen. Dat idee was ook erg onpopulair. Hebben we met het stichten van onze scholen gewacht tot de Canadese Christenen er rijp voor waren? Neen immers. Op het gevaar af om voor „van lotje getikt" door te gaan zijn we doodleuk begonnen. We hebben niet eens

Vervolg op pag. 16

## Persoverzicht

- Na een aanloopje van zo'n goeie vijftig jaar ziet het er dan toch naar uit dat Canada straks een eigen grondwet zal hebben. Er was een koortsachtig onderhandelen om vrouwenrechten en de rechten van de inheemse bevolking te garanderen, en toen was iedereen zo bek af dat de stemming als een soort bevrijding kwam. De overgrote meerderheid stemde voor, en de flessen kwamen op de tafel. Behalve natuurlijk in Quebec waar de vlaggen halfstok gingen. Het grote bezwaar van Quebec is dat die provincie geen vetorechten heeft. Het mag wel even vermeld worden dat iedereen verbaasd stond van het politieke zware geschut dat de vrouwenverenigingen in actie konden brengen. Tegen de salvo's van de strijd bare dames waren de premiers niet bestand en ze gingen een-twee-drie door de knieën.

- Intussen gaf de Minister voor Volkshuisvesting wijze lessen. Hij herinnerde de jonge mensen aan het feit dat hun vaders en moeders om voor de prijs van een huis te sparen vaak op sinaasappelkistjes hadden gegeten. D'r zit ergens een stuk waarheid in die wijze les daar kan ik persoonlijk voor instaan. Aan de andere kant word ik van een soort seniliteit beschuldigd als ik voorzichtig zulke opmerkingen maak, en zo zal het de minister ook wel vergaan. Het valt niet te betwijfelen dat we in zware en moeilijke economische tijden leven, de Economische Raad heeft dat van de week weer eens bevestigd, maar er zijn onder ons veel mensen die dat niet voor de eerste keer mee maken, en die zich er in het verleden doorheen sloegen niet door boze brieven naar de redacteuren te schrijven, maar door hard werken. Soms mis ik die trots wel eens in al die tranen-met-tuiten epistels.

- De Minister voor Culturele Zaken noemde Canada een cultureel bezet gebied. Hij kon ook wel eens gelijk hebben. Het geval wil nu eenmaal dat de overgrote meerderheid van

onze bevolking nogal dicht bij de Amerikaanse grens woont, en 's avonds onder het genot van een Heinekens Hopje lekker van de Amerikaanse T.V. zit te smullen. Doe er maar eens wat aan.

- In Geneve zijn de ontwapeningsonderhandelingen aan de gang geraakt. Nu moet u niet denken dat dat in een adembenemend tempo gaat. De heren ontmoetten elkaar aan de konferentietafel twee keer per week op dinsdag's en vrijdag's. Geen haast dus. Natje en droogje op tijd, en dan af en toe eens een babbeltje. Intussen leven de Europeanen in een vrees die het doodbang zijn dicht nabij komt. Wie zijn vinger aan de pols van het Europese leven heeft kan de angst daar niet missen. Men leeft in diepe angst over de vraag of Europa weer eens voor de zoveelste keer het slagveld der wereld zal worden.

- In Polen dreigt Solidariteit met een algemene staking. Politie greep in toen de studenten in een school voor aspirant brandweermannen het bijtje er bij neer legden. Solidariteit eist een verontschuldigend.

- Een toespraak van de Paus over het eeuwige leven trok sterke belangstelling in de pers. De Paus zei dat in het hiernamaals mensen als vrouwelijk en mannelijk herkend zouden kunnen worden.

- En om u te bewijzen hoe ernstig ik mijn taak als uw korrespondent opneem zal ik u eens even een bloemlezing uit diverse kranten geven. Uit een advertentie van een krant in Peking: „gratis tandenonderzoek terwijl u wacht." Uit een krant in Detroit „als een baby getatoueert wordt groeit het plaatje met het kind mee." En uw eigen kegelbaan in de basement voor \$32.000. En die ronde gevallen op de cabines van vrachtautos besparen vijf procent aan bezine of olieverbruik. Zo iets zou u toch maar nooit te weten komen als u het wekelijks persoverzicht niet las.

Carl D. Tuyt



# Dutch

## Is Canada rijp voor een Christelijke partij?

Vervolg van pag. 15

gewacht tot we het konden bekostigen. En het heeft wel enige tijd geduurd voordat het idee veld won onder de Canadezen; maar de laatste jaren hebben we gezien dat van alle kanten onze Canadese broeders en zusters zich bij ons voegen in het organiseren en onderhouden van Christelijke scholen.

Volgens mij had er al jaren lang een Christelijke partij moeten zijn. Ik vrees, dat het niet gebeurd is, omdat we geen kans zagen om wat te bereiken in de praktische politiek. Alsof dat het voornaamste is. De vrees om niet in staat te zijn om iets te bereiken heeft al o zo vaak verlamd gewerkt in de voortgang van het koninkrijk Gods. We zeggen te belijden dat we uit het geloof moeten leven en dat we in geloof gehoorzaam moeten zijn, waar God ons ook maar tot een taak roept, maar dat hebben we vaak zo vertaald: als het praktisch uitvoerbaar is".

Me dunkt zo dat die houding niet helemaal klopt met de definitie van geloof, zoals ons dat in Hebr. 11 geleerd wordt. Die vrees om niet in staat te zijn om iets te bereiken in een bepaald opzicht, heeft onze mensen (en dan bedoel ik alle Christenen) in de armen gedreven van de on-christelijke vakbeweging. Je moet toch eten, nietwaar? Het gevolg is dat de kleine groep in de CLAC maar heel weinig steun ontvangt van de Christelijke gemeenschap. Moest niet de gehele Christelijke gemeenschap achter een organisatie als de CLAC staan?

Met de CJL en de AACS is het al net zo. Door ons pragmatisch geredeneer verlammen we bijna alle christelijke actie. En we gaan onze inactiviteit verdedigen met te zeggen, dat we in de bestaande organisaties „getuigen" zijn! Hebt u daar ooit iets van gemerkt? Als je het mij vraagt, vind ik dat maar een „doekje voor het bloeden".

Inplaats van hier en daar en daarginds een lucifer lichtje te zijn, moeten we al ons licht (ontvangen van de Heilige Geest) samenbundelen in een sterk spotlicht, dat door iedereen gezien kan worden. Ik geloof dat Jezus daar op doelt in Zijn hogepriestelijk gebed in Johannes als Hij bidt voor de „eenheid van hen die Gij Mij gegeven hebt, als ze „in de wereld" zijn, „opdat de wereld ziet dat Gij Mij gezonden hebt."

Of Canada rijp is voor een Christelijke politieke partij? Canada was rijp voor dit op het moment dat er Christenen waren die een politieke verantwoordelijkheid hadden. En dat was al lang voor dat wij emigreerden uit Nederland. Er waren hier al heel wat Christenen voordat wij Nederlanders kwamen. Laten we asjeblijft ons verleden niet vergeten.

Nederland was wel bijzonder gezegend met zijn Christelijke universteit, waar

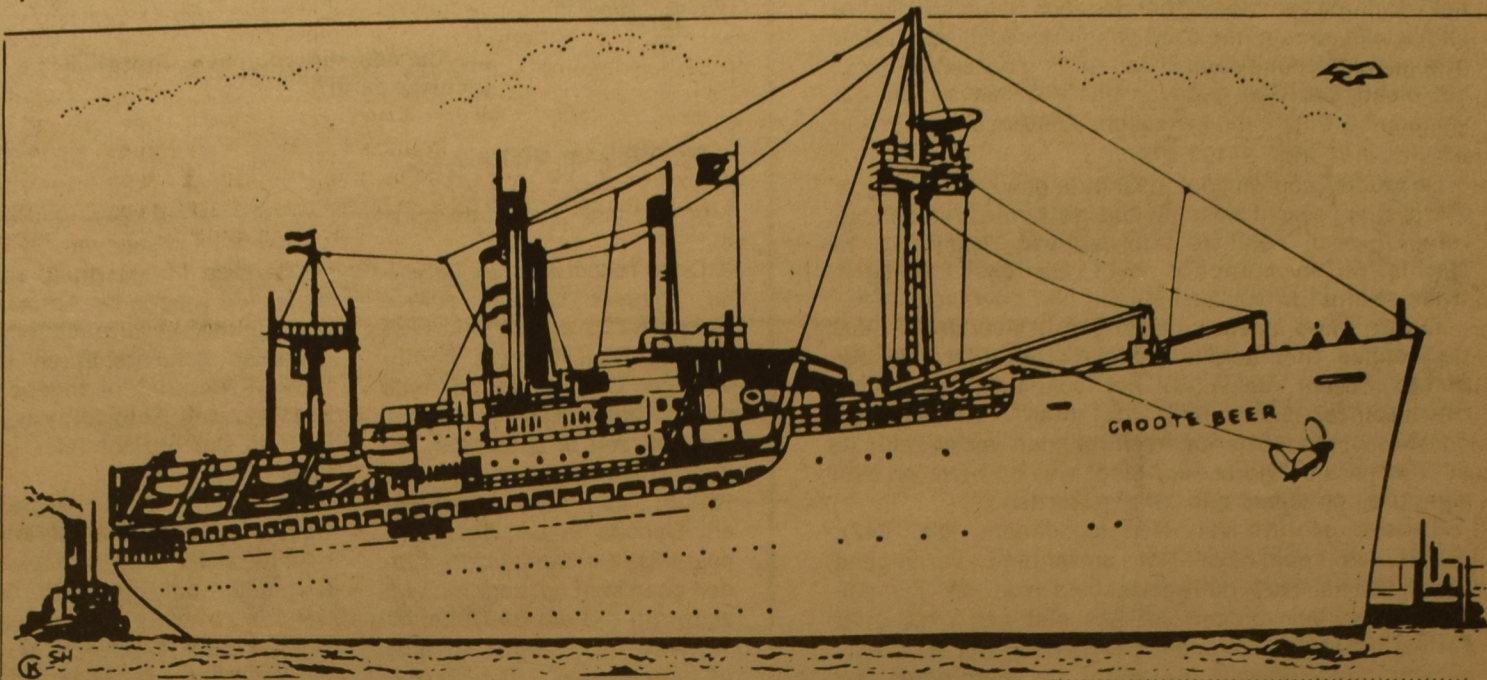
een generatie gekweekt is, die geleerd heeft om naar de Schrift te gaan voor richtlijnen voor alle aspecten van het leven. Hier aangekomen, schijnen we dat eensklaps

vergeten te zijn. Evenals dat het geval was met Christelijk onderwijs, moeten we gewoon beginnen met groepen te vormen, die zich bewust zijn van hun politieke roeping.

Op de hoogte te raken met de Canadese politieke constellatie hoeft geen dertig jaar te duren. De tijd die we nodig hadden voor het verkrijgen van ons staats burger-

schap hadden we moeten gebruiken om bekend te worden met de situatie hier.

Die Christelijke politieke partij had er lang moeten zijn, als je het mij vraagt....



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tile(s) <i>Tabinta</i>	\$
tile(s) <i>Westerdam</i> (1940-65)	\$
tile(s) <i>Noordam IV</i> (1938-67)	\$
tile(s) <i>Nieuw Amsterdam</i> (1937-74)	\$
tile(s) <i>Statendam IV</i> (built in 1956)	\$
tile(s) <i>Rotterdam V</i> (built in 1958)	\$

### Dutch East Indies Mailboats (some also used for immigrants):

tile(s) <i>Sibajak</i> (1927-59)	\$
tile(s) <i>Johan van Oldenbarnevelt</i> (1929-63)	\$
tile(s) <i>Oranje II</i> (built 1938, original picture)	\$
tile(s) <i>Willem Russ</i> (1939-75)	\$

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tile(s) <i>Volendam I</i> (1922-52)	\$
tile(s) <i>Veendam II</i> (1922-53)	\$
tile(s) <i>Edam IV</i> (1921-53)	\$
tile(s) <i>Leerdam II</i> (1921-53)	\$
tile(s) <i>Maasdam III</i> (1921-41)	\$
tile(s) <i>Statendam III</i> (1929-40)	\$
tile(s) <i>Spaarndam II</i> (1922-39)	\$

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### Early Dutch Passenger & Immigrant Ships:

tile(s) <i>Noordam I</i> (1901-28)	\$
tile(s) <i>Rijndam I</i> (1901-29)	\$
tile(s) <i>Nieuw Amsterdam I</i> (1905-32)	\$
tile(s) <i>Rotterdam IV</i> (1908-40)	\$

MORE SHIPS TO COME AT A LATER DATE.

### Arosa Lines (which transported many German and other European immigrants):

tile(s) <i>Arosa Sun</i> (1929-60)	\$
tile(s) <i>Arosa Sky</i> (1939-61)	\$
tile(s) <i>Arosa Kulm</i> (1920-59)	\$
tile(s) <i>Arosa Star</i> (1931-70)	\$

### Famous English Cunard Ships:

tile(s) <i>Samaria II</i> (1920-56)	\$
tile(s) <i>Franconia II</i> (1922-56)	\$
tile(s) <i>Caronia</i> (1947-69)	\$
tile(s) <i>Seythia</i> (1921-58)	\$
tile(s) <i>Mauretania II</i> (1919-65)	\$
tile(s) <i>Aquitania</i> (1913-50)	\$
tile(s) <i>Queen Mary</i> (1936-71)	\$
tile(s) <i>Queen Elizabeth I</i> (1930-71)	\$

Ask about *Saxonia II*, *Ibernia II*, *Carinthia II*, and *Sylvania*, all to be produced in 1982.

### Other well known ships:

tile(s) <i>Seven Seas</i> (1940-66)	\$
tile(s) <i>Nelly</i> (later known as <i>Seven Seas</i> )	\$
tile(s) <i>Fairsea</i> (1941-69)	\$
tile(s) <i>Columbia</i> (1913-57, Greek)	\$
tile(s) <i>Neptunia</i> (1920-58, idem)	\$
tile(s) <i>Italia</i> (1948-64, Home Line)	\$
tile(s) <i>Bremen V</i> (1938-64)	\$
tile(s) (previously <i>Pastor</i> )	\$
tile(s) <i>Berlin III</i> (1924-55)	\$

### Canadian Pacific Ships:

tile(s) <i>Beaverbrook</i> (1938-71)	\$
tile(s) <i>Beaverbrook</i>	\$

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# Dutch

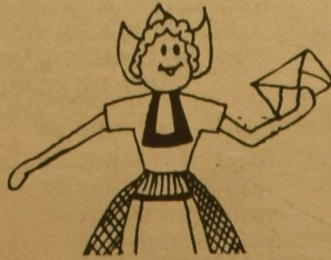
## Uit Nederland

□ Radio Nederland — De directie van Philips en de vakbonden hebben in beginsel overeenstemming bereikt over het ontslag van en een afvloeiingsregeling voor 12 honderd oudere werknemers in de regio Eindhoven. Philips wil de ouderen ontslaan om ruimte te scheppen voor de jongere werknemers die anders het slachtoffer zouden worden van de noodzakelijk geachte reorganisaties binnen het concern. Er is nu overeengekomen dat Philips de sociale uitkeringen van de ontslagenen zal aanvullen: het eerste jaar tot 100 procent, de volgende twee jaar tot 95 procent en de daar opvolgende jaren tot aan de pensioengerechtigde leeftijd tot 90 procent. In principe geldt de overeenkomst voor werknemers boven de 57 jaar. De maatregel zal het bedrijf 50 miljoen gulden kosten.

□ Het Rijn - Schelde-Verolme concern heeft van Taiwan een order ter waarde van 40 miljoen gekregen voor de levering van een installatie voor vloeibaar aardgas. De order moet worden beschouwd als een blijk van waardering van Taiwan voor de Nederlandse bereidheid twee onderzeeërs te bouwen voor Taiwan. Deze schepen worden eveneens geleverd door Rijn Schelde-Verolme. De levering van de onderzeeërs is door de Volksrepubliek China zo hoog opgevat, dat het de status van de diplomatieke relaties met Nederland heeft teruggebracht tot die van zaak gelastigde.

□ Ondanks of wellicht dank zij - de economische teruggang en de bezuinigingsmaatregelen gaat het goed met de verkoop van fietsen in Nederland. In het eerste halfjaar van 1981 werden er ruim 700 duizend verkocht. In dezelfde periode van het vorig jaar was dit aantal 650 duizend. De verwachting is dat over het gehele jaar 1981 ruim een miljoen fietsen zal zijn verkocht. Opmerkelijk is dat de vraag naar de duurzame maar ook duurdere fietsen aan het toenemen is ten koste van de lichte tour en race modellen.

□ In een verklaring in het parlement heeft de Nederlandse premier Dries Van Agt het komende beleid van het nieuwe centrum-linkse coalitie kabinet ontvouwd. Prioriteit geniet de bestrijding van de groeiende werkloosheid. Binnen vier maanden zal een werkgelegenheidsplan worden voltooid dat voorziet in het scheppen van 25 tot 35 duizend nieuwe banen in 1982. De kosten ervan zullen gedeeltelijk worden betaald uit een tijdelijke verhoging van de inkomstenbelasting. Premier Van Agt noemde als tweede probleem de sterk stijgende staatsschuld. Het kabinet zal proberen de tekorten op de begroting terug te dringen door bezuinigingen.



Premier Van Agt deelde verder mee dat zijn kabinet voorlopig geen beslissing zal nemen over de plaatsing op Nederlandse bodem van NATO kruisraketten. Het wacht

eerst het resultaat af van de Amerikaans-Russische wapenonderhandelingen. Om die onderhandelingen niet te schaden zal Nederland evenmin aandringen op herziening van het NATO-besluit om de raketbewapening in West-Europa te moderniseren.

□ Wat Zuid-Afrika betreft zal het kabinet zich inspannen voor verhoging van de politieke en economische druk op dat land om het tot stand

komen van wezenlijke hervormingen te bevorderen. Onderzocht wordt hoe Nederland effectief kan deelnemen aan een vrijwillig olie-embargo en ook wordt overwogen bepaalde importen uit Zuid-Afrika te beperken.

□ De speciale afdelingen van het Nederlandse leger voor vrouwen, de MILVA, MARVA en LUVA, worden binnenkort opgeheven. Dat gebeurt omdat voortaan alle

funkties binnen de krijgsmacht ook voor vrouwen openstaan. Volgens staatssecretaris Van Houwelingen van Defensie, zijn bij de marine goede ervaringen opgedaan met het experiment om vrouwen op marineschepen te laten meevaren. Ook bij de andere krijgsmachtonderdelen zal deelname van vrouwen worden gestimuleerd. Een dienstplicht voor vrouwen ziet de staatssecretaris voorlopig nog niet zitten.

### Important News

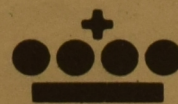
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# Dutch

## Inpakken en wegwezen

Elders — Onder de titel 'Inpakken en wegwezen', verscheen in Nederland enige tijd geleden een rapport over kenmerken en motieven van emigranten naar Australië, Canada en Nieuw-Zeeland.

Dit rapport is het resultaat van een onderzoek dat in opdracht van de directeur voor de Emigratie van het Ministerie van Sociale Zaken tussen midden 1979 en eind 1980 werd uitgevoerd naar aanleiding van de daling in de omvang van de emigratie halverwege 1978. Doordat zich echter vanaf 1979 een wijziging in de situatie voerde en de belangstelling voor emigratie weer toenam - en een nog altijd stijgende lijn vertoont - bleek ook een bijstelling nodig voor het onderzoek in de richting van een onderbouwing voor eventueel te nemen aanpassingsmaatregelen van structurele aard. Het onderzoek, waarvan de resultaten thans bekend zijn, geeft een uitvoerige kenschets van de emigrant anno 1980.

Tijdens de officiële presentatie van het onderzoek aan de pers door de toenmalige minister van Sociale Zaken, de heer W. Albeda, in het bijzijn van de directeur voor de Emigratie, de heer J.L. Westhoff en de leider van het onderzoek, drs. H. Kruiter,

werd wat meer op de conclusies ingegaan. Zo zijn de beweegredenen om te emigreren vooral ingegeven door de behoefte aan rust en ruimte, de onvrede met het leefklimaat, de bezorgdheid om het milieu en de toekomstmogelijkheden voor de kinderen.

Het omgekeerde geldt ook. Onder rust dient te worden verstaan een leven met minder spanning, minder verkeersdrukte en meer recreatiemogelijkheden.

Verder zijn woon- en werkmotieven van ondergeschikte betekenis gebleken. Mensen die naar Nieuw-Zeeland gaan hebben een sterkere behoefte aan rust, natuur en ruimte dan emigranten die naar Canada gaan. Australië neemt een tussenpositie in.

Emigranten naar Canada noemen vaker motieven op het terrein van werk- en beroepsmogelijkheden en blijken veelal een politieke voorkeur voor VVD en CDA te hebben, terwijl de groep voor Australië en Nieuw-Zeeland een sterkere voorkeur voor D'66 toont.

De heer Kruiter is verder van mening, dat veelgehoorde motieven als 'de toekomst van de kinderen en het klimaat' onder andere door emigranten worden genoemd omdat zij

aanvaardbaar zijn voor de omgeving. Maar als iemand van dertig jaar gaat emigreren (de gemiddelde leeftijd van de emigrant) en hij zegt dat hij het voor zijn kinderen doet, dan kan dat ten dele een dekmantel zijn voor meer persoonlijke interesses.

Kandidaat-emigranten verschillen ook niet zoveel van de 'gemiddelde' Nederlander, maar vinden wel dat ze in Nederland net iets te veel worden beknot in hun mogelijkheden zodat hun emigratieverwachtingen omtrent zaken als vrijheid, natuur, ontplooiingskansen en minder voorschriften en regels van de overheid, hoog gespannen zijn. 'Zelfs vaak overtrokken', zegt de directeur voor de Emigratie en ziet het dan ook als zijn taak om middels een doeltreffende voorlichting en begeleiding al te optimistische landverhuizers te helpen bij een realistische beoordeling van de mogelijkheden.

Van alle emigranten heeft 77% familie, vrienden of andere relaties in het land van bestemming.

Uit dit percentage zou men kunnen concluderen dat mensen met relaties in het buitenland eerder over emigratie gaan denken dan zij bij wie dat niet het geval is aldus de heer Kruiter.

### AANTALLEN NEDERLANDSE EMIGRANTEN, VERTROKKEN VIA DE BEMIDDELING VAN DE DIRECTIE VOOR DE EMIGRATIE\* OVER DE PERIODE 1946 - 1980

1946:	504	1964:	8.152
1947:	6.818	1965:	8.683
1948:	13.837	1966:	9.106
1949:	13.963	1967:	10.189
1950:	21.330	1968:	9.445
1951:	37.605	1969:	8.592
1952:	48.690	1970:	7.023
1953:	38.049	1971:	5.476
1954:	34.676	1972:	4.882
1955:	29.531	1973:	4.634
1956:	31.788	1974:	5.052
1957:	30.421	1975:	3.424
1958:	23.117	1976:	3.166
1959:	22.489	1977:	3.277
1960:	24.335	1978:	2.906
1961:	14.155	1979:	3.522
1962:	11.546	1980:	4.770
1963:	6.786	<b>Totaal:</b>	<b>512.039</b>

\* (Tot 1952 genaamd: Stichting Landverhuizing Nederland, van 1952 tot 1975 Nederlandse Emigratiedienst.

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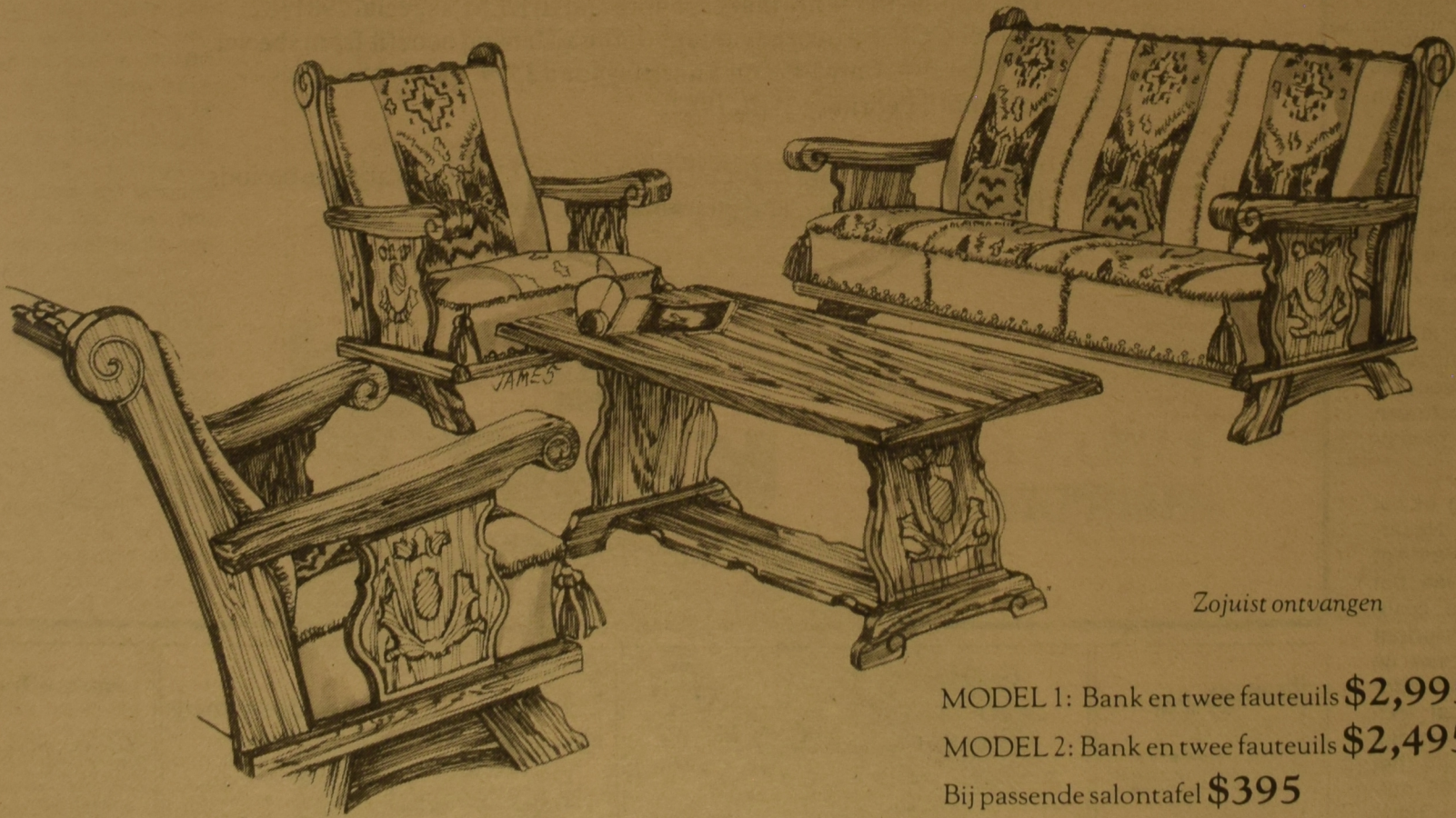
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# Classified Advertising

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## Calvinist CONTACT

99 Niagara St., St. Catharines,  
ON L2R 4L3, (416) 682-8311

## THANKS

**DYKXHOORN:** We thank God for our children, relatives and friends. Thank you to all of you for leaving us with many happy memories of our Anniversary day. God bless you.

Lou and Sadie Dykxhoorn, R.R.#1, Springfield, ON

## BIRTHS

**DUIKER:** With great joy we announce the birth of our third child, **SANDRA ALIDA**, born on November 18, 1981, weighing 8 pounds. A sister for Henry and Mark, and a granddaughter for Mr. and Mrs. O. Duiker and Rev. and Mrs. M.D. Geleynse.  
Gerard and Ellie Duiker, 266 Hordsham Ave., Willowdale, ON M2R 1G4

**GEURKINK:** With praises to our Lord, we Jack and Yvonne, rejoice in the birth of our first child, **JESSICA JOY**. Born November 20, 1981, weighing 6 lbs. 15 oz. She is the first grandchild of Mr. and Mrs. S. Holting of Salford, ON and the third grandchild of Mr. and Mrs. A. Geurkink of Iroquois, ON. "Great are the works of the Lord" (Psalm 111:2a).  
16 Kensington St., Woodstock, ON N4S 5L4

**HOEKSTRA:** "Before I formed you in the womb I knew you, before you were born I set you apart." With great joy and thankfulness to our Father in Heaven, the creator of life, we are so happy to announce the birth of our daughter, **ERIN JOY**. Very happy parents, Don and Mary Hoekstra (nee Hogeterp); a sister for Patricia and Trudy. Born Tuesday, November 17, 1981.  
R.R.#1, Port Perry, ON

**SCHIPPER:** With much joy and thankfulness to God, the giver and creator of life, for making all things well once again, Harry and Grace welcome with love our second daughter, **LAURA ALICE**. She was born on November 5, 1981 weighing 3 lbs. 2 oz. Little Laura is a sister for Erica. She is the 5th grandchild for Mr. and Mrs. John Grevers of Tavistock, ON and the 3rd grandchild for Mr. and Mrs. Henry Schipper of Aylmer, ON.  
R.R.#1, Eden, ON N0J 1H0

**VAN BREDA:** With praise and joy to our Lord, Jake and Rhea thank the Lord for the gift of another son, **David Christopher**, born November 15, 1981. David is a brother for Stephen and Marya. Grandparents are Mr. and Mrs. B. Brouwer of Chatham, ON, and Mr. and Mrs. J. Van Breda of Castlegar, BC.  
127 Henry St., Barrie, ON L4N 1E2

Why not give a friend  
a C.C. subscription  
for Christmas.  
It makes a lovely gift.

## ANNIVERSARIES

Hippolytushoef, N.H. 1946  
Niagara-on-the-Lake, ON 1981  
December 17

"Waarlijk, zo is God, onze God, voor eeuwig en altoos; tot den dood toe zal Hij ons leiden" (Psalm 48:15).

We are privileged to celebrate, God willing, the 35th Anniversary of the wedding of our parents and grandparents,

**PETER and ANNE ELLENS**  
(nee Vander Meulen)

It is our prayer that God may continue to uphold them in our midst as witnesses to his faithfulness.

With congratulations, respect and love of their children and grandchildren:

Jacob & Kathleen  
Jessie & Justine; Jeremy, Nathaniel

Dorothe & Robert  
John & Elsie; Kimberly

Peter & Lisa

Friends are invited to an open house at the church hall of Trinity Chr. Ref. Church, St. Catharines, ON, January 2, 1982, from 2-4:30 p.m. (Best wishes only, please).

Home address: R.R.#6, Niagara-on-the-Lake, ON L0S 1J0

1956 1981

December 26

"As for me and my house, we will serve the Lord" (Joshua 24:15b). We praise the Lord that we may celebrate the 25th Wedding Anniversary of our parents,

**ARIE and JANNY GEURKINK**  
(nee Zandbergen)

We love you Mom and Dad. We thank the Lord for Christian parents, and pray that the Lord will continue to bless and keep you in the future.

Congratulations and love from all of us, children and grandchildren:

Jack & Yvonne; Jessica  
Nancy & John; Pamela, Johnathon  
Raymond  
Mike  
Shawn

Zutphen Belleville  
1946 1981

December 11

With joy and thanksgiving to God, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

**ARIE and ALIE HOLLEMAN**  
(nee Kroes)

We wish them God's blessings on this day and pray that he will continue to bless and keep them in his care in the years ahead.

With love:

Anne Marie & John Klompaker  
— Bowmanville

Sonja & Dave Trafford — Brighton

Gary & Linda — St. Jean, PQ

Alice — Belleville

Home address: 8 Dunnett Blvd., Belleville, ON K8P 4M5

1956 1981

December 22

"O give thanks unto the Lord." With joy and thanksgiving we are happy to announce the 25th Wedding Anniversary of,

**JIM and ALICE KOOISTRA**  
(nee Vander Meulen)

The Lord has sustained and carried them in the past. We pray that he will bless them richly in the years to come, together with their family.

Love and congratulations:

Parents: Mr. & Mrs. H. Kooistra — Drachten, Holland

Brothers:

Mr. & Mrs. R. Kooistra & sons — Drachten, Holland

Mr. & Mrs. S. Kooistra & family — R.R.#2, Newmarket, ON

Home address: R.R.#1, Williamsburg, ON K0C 2H0

## ANNIVERSARIES

Chatham Williamsburg  
1956 1981

December 22

Numbers 6:24-26

With joy and with thankfulness to the Lord, we hope to celebrate with our parents,

**JAMES and ALICE KOOISTRA**  
(nee VanderMeulen)

the occasion of their 25th Wedding Anniversary. We thank the Lord for giving us our parents, and it is our prayer that God will keep them both in his love and care, and surround them with his continued blessings.

"You two have known the ups and downs—

The joys and cares of life,

And have formed a special closeness

In being man and wife."

Your children:

Henry — who is in Heaven with the Lord

Bill — Waterloo

Wilma — Ottawa

Trudy — at home

Milton — at home

Open house to be held, D.V., on Saturday, December 19, 1981, at the Timothy Chr. School, Williamsburg, ON, from 2-5 p.m.

Home address: R.R.#1, Williamsburg, ON K0C 2H0

1941 1981

December 24

"But they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint, help us Lord, help us Lord on our way" (Isaiah 40:31).

It is with thankfulness to our Lord that we hope to celebrate on December 24, 1981, D.V., the 40th Wedding Anniversary of our dear parents and grandparents,

**WYBE and YNSKJE LEEGSTRA**  
(nee van der Veen)

Congratulations and a wish for God's continued care and blessing from your family.

Bob Leegstra — Lynden, ON

Jack & Dorothy Reitsma — Guelph, ON

Andy & Sharon Leegstra — Lynden, ON

Betty Dixon — Kitchener, ON

Glen & Eneke Sargent — Brantford, ON

and your grandchildren:

Terra, Warren, Krista, Ingrid, Stanley, Julie, Lisa, Jamie, Jeffrey, Michael, Wayne, Jason, Tanya.

Open house will be held, D.V., Saturday, December 19, 1981 from 2-4 p.m. at their residence.

Home address: R.R.#1, Lynden, ON

Amsterdam St. Catharines  
1941 1981

December 24

With thankfulness to our Lord, we rejoice with our parents,

**CORNELIUS and MARGARET LOF**  
(nee DeBoer)

on the occasion of their 40th Wedding Anniversary. We pray that they may continue to experience God's nearness in love, health, and happiness for many years to come.

With love and congratulations from your children and grandchildren:

Henk & Liz Nienhuis; Peggy, Wilma, Peter — Hamilton

Jim & Remy Korf; Lisa, Jim, Rachel — Grand Rapids

Dick & Linda Lof; Tom, Michael — Amsterdam

Gerry & Penny Lof; Mark, Adam — St. Catharines

Rob & Maidee Lof; Rudi — Toronto

Fred Lof — St. Catharines

Open house will be held on Thursday, December 24, 1981 from 3:30 - 5:00 in the Maranatha Chr. Ref. Church, St. Catharines, ON. All friends and acquaintances are heartily welcome.

Home address: 19 Harcove St., St. Catharines, ON L2N 1W7

## ANNIVERSARIES

1956 1981

December 14

With joy and thankfulness to our God, we are happy to announce the 25th Wedding Anniversary of our parents,

**DICK and SHIRLEY Miedema**  
(nee Vander Kool)

"For the Lord is good; His steadfast love endures forever, and his faithfulness to all generations" (Psalm 100:5).

We pray that God will continue to bless them as they live and serve him daily.

With love from your children:

Betty — Calgary, AB

Sally — London, ON

Margaret — Toronto, ON

Carolyn — Listowel, ON

Kelly — Listowel, ON

Home address: R.R.#4, Listowel, ON N4W 3G9

## OBITUARIES

De vrouwenvereniging, "The Lord is our Banner", van de Maranatha Chr. Ref. Church in Edmonton betuigt haar innigste deelneming aan Mrs. Van der Sluys and Mrs. Cupido by het overlijden van hun dochter en schoondochter,

**ERIE CUPIDO**  
(nee Van de Sluys)

op 17 november 1981.

Moge de wetenschap dat zij nu bij haar Heiland is hun tot rijke troost zijn.

In memory of,

**GRACE DYKSTRA**

1904-1981.

"My grace is sufficient for you," was the comfort of our dear mom, grandmother and great-grandmother, who received the crown of glory on November 17, 1981 in her 78th year.

Much loved and missed by her husband and children:

Peter Dykstra — Grimsby

Gonny & Teun De Haan — Holland

Trix & Clarence Heida — Mitchell, ON

Bill Dykstra — St. Catharines, ON

Peter & Jane Dykstra — St. Catharines, ON

Sye & Jenny Dykstra — Sherston, ON

Mary & Gordon Spiering — St. Catharines, ON

John & Marty Dykstra — St. Catharines, ON

Bruce & Vicky Dykstra — Jarvis, ON

Andy & Hessa Dykstra — St. Catharines, ON

33 grandchildren & 1 great-grandchild.

Service was held November 20, 1981 from the Maranatha Chr. Ref. Church, St. Catharines. Clergyman officiated: Rev. H. Vander Plaats. Final resting place Niagara Lake Shore Cemetery.

Home address: Shalom Manor, Bartlett Street, Grimsby, ON L3M 4N5

The Lord took unto himself unto glory our dear friend,

**TOM ELGERSMA**

We pray that the Lord will sustain his wife, children and grandchildren.

Heidelberg Catechism, Lord's Day 1.

Their friends:

Mrs. Sietske Verver

Henk & Hilly Antonides

Jake & Renny De Vries

St. Catharines, November 23, 1981.

De leden van de Vrouwenvereniging „De lampen brandende" te Kingston, ON, betuigt haar innige deelneming aan een van hun leden, Mrs. S. Jansen en haar familie met het overlijden van hun man, vader, en grootvader,

**SJERP BOUKE JANSEN**

Moge de Here hen kracht en troost geven in deze moeilijke tijd.

## OBITUARIES

1905 1981

Psalm 92: A Song for the Sabbath. Suddenly on Sunday, November 29, 1981 the Lord took to his heavenly home our dear husband, father, grandfather and great-grandfather,

**SJERP BOUKE JANSEN**

of 447 Barrie Street, Kingston, ON.

Sadly missed and much loved by:

His wife: Geertje (nee Boeyenga)

Son: Ken & Carla — Toronto

Son: Jelle & Willy — Roslin

Daughter: Ingrid & Rex Vander-Veer

Dear grandfather of:

Sjerp Bouke (Jerry), Albert, Trudy, Ken, Sharon — Belleville

Robert — BC

Jeffrey, Kimberly, Jennifer, Eric — Napanee

Dear great-grandfather of:

Jennifer, Jeremy, Christopher, Andrea — Belleville

Dear brother of:

Egbert — Ottawa

Herre — Kingston

Teake — Toronto

and in Holland:

Jelle,

and sister: Atje (Vander Velde).

Funeral Service in the Chr. Ref. Church, 310 Kingscourt Ave., Kingston, ON on Wednesday, December 2, 1981 at 11 o'clock. In lieu of flowers memorial donations to the Kingston Chr. School would be appreciated by the family.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit" (Romans 8:1 K.J.V.).

Quite sudden for us, but at his time the Lord took home into his glory our dear mother, grandmother and great-grandmother,

**GOSSELINA STORTEBOOM**  
(nee Wyma)

at the age of 83 years.

Since February 1, 1981, widow of Roelf Storteboom.

Grootegast, October 31, 1981 (Het Hooie Heem).

The children:

Betsy & Anko Terpstra — Delta, BC

Roelof & Ge Storteboom — Ten Boer, Gron.

Aafke & Henk Wieringa — Langley, BC

Onne & Froukje Storteboom — Langley, BC

Jan & Grietje Storteboom — N. Delta, BC

Janny & Henk Huizinga — Colborne, ON

Tamme & Mientje Storteboom — Kornhorn, Gron.

Lea & Tiemen Oldenhuis — Bierum, Fr.

Boukje & Rinze Kooistra — Drachten, Fr.

Willy & Reint Hoiting — Mississauga, ON

Sjoukje & Bill Lamberink — Acton, ON

Jopie & John Beumer — Apeldoorn, Gld.

Gerrit & Ineke Storteboom — Maple Ridge, BC

Oetse & Kuini Storteboom — Nunspeet, Gld.

and grandchildren and great-grandchildren.

Funeral service of praise and worship took place on November 4, 1981, at Kornhorn, Gron.

Correspondence address: A. Terpstra, 5047 Massay Dr., Delta, BC V4K 1B4

De leden van de vrouwenvereniging de lampen brandende van Kingston, ON, betuigt haar innige deelneming aan Mr. T. Verbeek en zijn familie met het overlijden van hun vrouw en moeder,

**CORNELIA VERBEEK**  
(nee Van Nidek)

moge de Here hen kracht en troost geven in deze moeilijke tijd.



# Classified Advertising

## OBITUARIES

"Happy is he whose help is the God of Jacob, whose hope is in the Lord his God" (Psalm 146:5). On November 24, 1981, our heavenly Father called home our dearly beloved mother, grandmother and great-grandmother,

**ANTJE MEIJER**  
(nee Roetiscoender)

at the age of 81.  
Pre-deceased by her husband: Pieter Meijer, August 1963 also by son-in-law Henry, son Clarence and 2 grandchildren Mark and Pieter.  
Trudy & Ron Bosman — Laurel, ON  
Corry Bouma (nee Meijer) — Ulthuisermeeden, Holland  
Hielke & Martje Meijer — Ulthuisermeeden, Holland  
Trijn & Simon van Dijk — Baflo, Holland  
Ge & Jelle van Dijk — Oldehove, Holland  
Jenny Meijer (nee van Marum) — Clearbrook, BC  
Tony & Sid Ryzebol — Laurel, ON  
Gert Jan & Diny Meijer — Ulthuisermeeden, Holland  
32 grandchildren and 8 great-grandchildren.  
R.R.#1, Laurel, ON L0N 1L0

## HELP WANTED

**Needed urgently:** Responsible lady, who speaks Dutch and is 40 years of age or over to take care of 78-year-old lady; live in; salary negotiable; Listowel area; to apply write: Box #4659, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

**Journey man auto body mechanic** is needed for immediate employment in a clean, modern, well-equipped shop. A great opportunity for someone who is looking for a change and takes pride in doing quality work. Our area offers beautiful mountain scenery, excellent hunting and fishing as well as a friendly Chr. Ref. Church and elementary Chr. education. Call: Norm Mantel collect at: (604) 635-3929, Norm's Auto Refinishing Ltd., R.R.#3, Terrace, BC V8G 4R6

## The Christian Labour Association of Canada

has a vacancy in British Columbia for a **full-time representative**. Applicants must enjoy working with people. The job involves stimulating activity of CLAC's locals, organizing and representing groups of employees, and negotiating collective agreements. A training period of one year is provided.

Applicants must view labour relations from a Christian perspective. They should possess a large amount of self-motivation, be willing to take on responsibility, and be able to function well in a team. The successful applicant will have to reside within driving distance of CLAC's Coquitlam office. Application letters together with a complete resume as to education and previous work experience should be sent to:

**CLAC, #209 - 508 Clarke Rd., Coquitlam, BC V3J 3X2**

## Furniture Foreman Prince George, B.C.

the job: Two furniture production foremen required by furniture manufacturer in Prince George, B.C. Individuals must be familiar with woodworking machinery (double end tenoners, 5 head moulders, belt sanders, etc.) Must be capable of supervising 6 - 9 people. Previous supervisory experience in furniture plants preferred. Excellent wages with full range of fringe benefits.

the city: Prince George is a growing city of 80,000 people in central British Columbia. The city has a Christian Reformed Church of 50 families and a Christian school with grades 1 - 10.

Send resume to:

**Scana Industries Ltd.,**  
988 Great Street, Prince George, B.C. V2N 2K8  
(Phone: 563-0408)

## TEACHERS

### Bowmanville:

Knox Christian School Society invites applications for an opening in the **senior grades**, commencing January 4, 1982. For information and applications contact:

Mrs. J. Vander Kool,  
R.R.#6, 46 Marten Rd.,  
Bowmanville, ON L1C 3K7  
Tel.: [416] 623-4320

## PERSONAL

Gentleman, 33-years-old, divorced, Dutch background, loves children, loves dancing, camping, sports, roller skating and travel. Would like to meet, get acquainted and correspond with a lady, 22-33 years old. Photo would be appreciated. Please write to: Box 4658, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Single Christian Gentleman, 34, varied interests and residing in Ontario would like to meet a Christian young lady, 20-30 years old of Dutch background. Reply to: Box #4660; Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Sincere, **Christian widow**, living Ontario, desires to **correspond** with a Christian gentleman, aged 65 to 70. Correspondence can be in **Dutch or English**. Please write to **Box #4656**, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

## HELP WANTED

Rapidly expanding printing and publishing firm needs a **representative** to call on **established and new accounts**. Location: Ottawa. Salary and commission.

Also wanted:  
**Part-time representative** to show our fund-raising lines to schools and organizations. Various locations. Send resumes to:

**Peter's Printing**  
Att.: Mr. Ebel Geertsema  
14 Bexley Place, Bay 109  
Nepean, ON (Ottawa) K2H 8W2

## PERSONAL

Kunt u ons helpen de volgende personen op te sporen?

**VAN AERDE**, Anton R.L. geboren op 24 mei 1956, naar Canada vertrokken in 1981

**BORGERINK**, Engelbertus G.B. geboren op 20 mei 1906, naar Canada vertrokken in 1958

**EIMERS**, Abraham, geboren te Amsterdam op 23 juli 1953 naar Canada vertrokken in 1979

**VAN ES**, Marinus Gerardus, geboren op 2 december 1916, naar Canada vertrokken in 1955

**GERMANN**, Carlos ook bekend onder de naam

**VAN DER MARK**, Johannes Cornelis, geboren op 6 januari 1917 te Zurich, naar Canada vertrokken in 1951

**'T HART**, Wilhelmus Eduard Jacobus, geboren te 's-Gravenhage op 3 juni 1921, naar Canada vertrokken in 1954

**HEYBOER**, Pieter Johannes, laatst bekende adres te Pickering, Ontario, Canada

**HOLTMANN**, M.A.G. geboren te Almelo op 22 april 1946 naar Canada vertrokken in 1981

**VAN DER LOOS**, Johannes Josephus, geboren op 15 maart 1917 naar Canada vertrokken in 1953

**RIENTJES**, Hendrikus J.J. geboren op 13 september 1930 te Helno, naar Canada vertrokken in 1960

**ROBERTSON**, Ruth, laatst bekende adres in Israël

**SUYKENS**, Albert Benjamin, geboren te 's-Gravenhage op 21 mei 1937 laatst bekende adres te Calgary, Alberta

**VAN WEEL**, Dirk Peter, laatst bekende adres te West Hill, Ontario naar Canada vertrokken in 1952!

Netherlands Consulate General  
One Dundas St., West  
Suite 2106, Box #2  
Toronto, ON M5G 1Z3  
Tel.: (416) 598-2520

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

## REAL ESTATE

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**PETER DAMSMA**,  
R.R.#5, Clinton, ON  
Phone: 519-482-9849

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**Koppejan Pipeorgans**  
48223 Yale Road East  
Chilliwack, BC, Canada  
V2P 6H4

## Aid to Salvadorian Refugees

CRWRC recently approved a \$25,000 grant to CEDEN to initiate a self-help agriculture project among Salvadorian refugees in Honduras. The project will help reduce boredom and address critical food needs.

**YOUR GIFTS CAN HELP:**  
Designate for Salvadorian Self-Help Project and send to **CRWRC**,  
2850 Kalamazoo Ave. SE,  
Grand Rapids, MI 49560  
**In Canada**  
P.O. Box 5070,  
Burlington, ON L7R 3Y8

## Season's Greetings

**BOUWERS:** Mrs. J. Bouwers wenst alle familie en vrienden Gods rijke zegen. Geve Hij u een goede gezondheid in het jaar 1982.  
R.R.#2, Brampton, ON L6V 1A1

**BOUWMAN:** We would like to wish all our friends and relatives a very merry Christmas and happy and prosperous New Year.  
Henk & Geesje Bouwman, Georgetown, ON

**DYKXHOORN:** A blessed Christmas to all my relatives, and friends and God's blessings to you all in 1982.

Mrs. Karen Dykxhoorn, 157 Raylawn Crst., Georgetown, ON L7G 4M6

**HARTMAN:** To all our friends and relatives, a blessed Christmas and a happy New Year.  
Mr. and Mrs. J. Hartman, 302 York Rd., Dundas, ON L9H 5N3

**HELLINGA:** Mrs. Anna Hellinga wishes all her family and Christian friends a very blessed Christmas and a happy New Year.  
788 Canboro Rd., Fenwick, ON

**HIEMSTRA:** We wensen onze kinderen en kleinkinderen, familie, bureu, vrienden en bekenden, waar zij zich ook bevinden in Canada Gezegende Kerstdagen en Gods zegen toe in 1982.  
Marten & Alice Hiemstra, 12 Veterans Ave., Bowmanville, ON L1C 2C2

**HOITING:** Mr. and Mrs. S. Holting Sr., wensen langs deze weg familie en vrienden een gezegend Kerstfeest en een gelukkig Nieuwjaar.  
198 East Park Dr., Woodstock, ON N4S 3N2

**HORINGA:** We like to wish family and friends a blessed Christmas and a happy New Year.

Henk and Betty Horinga and family, R.R.#4, Woodstock, ON N4S 7V8

**MULDER:** Mrs. K. Mulder wenst familie, vrienden en bekenden gezegende Kerstdagen en ook Gods zegen voor het nieuwe jaar.  
R.R.#1, Dunnville, ON N1A 2W1

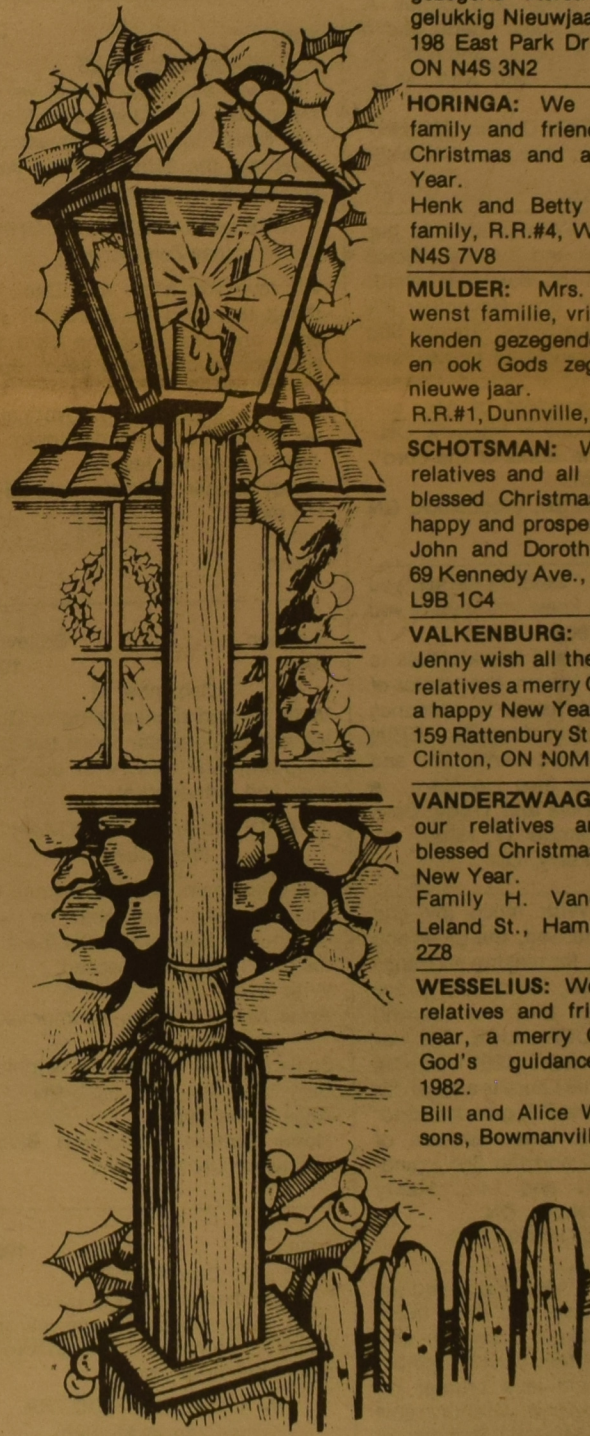
**SCHOTSMAN:** We wish our relatives and all our friends a blessed Christmas and also a happy and prosperous 1982.  
John and Dorothy Schotsman, 69 Kennedy Ave., Hamilton, ON L9B 1C4

**VALKENBURG:** Albert and Jenny wish all their friends and relatives a merry Christmas and a happy New Year.  
159 Rattenbury St. E., Box #643, Clinton, ON N0M 1I0

**VANDERZWAAG:** We wish all our relatives and friends a blessed Christmas and a happy New Year.  
Family H. Vanderzwaag, 15 Leland St., Hamilton, ON L8S 2Z8

**WESSELIUS:** We wish all our relatives and friends, far and near, a merry Christmas and God's guidance throughout 1982.

Bill and Alice Wesselius and sons, Bowmanville, ON



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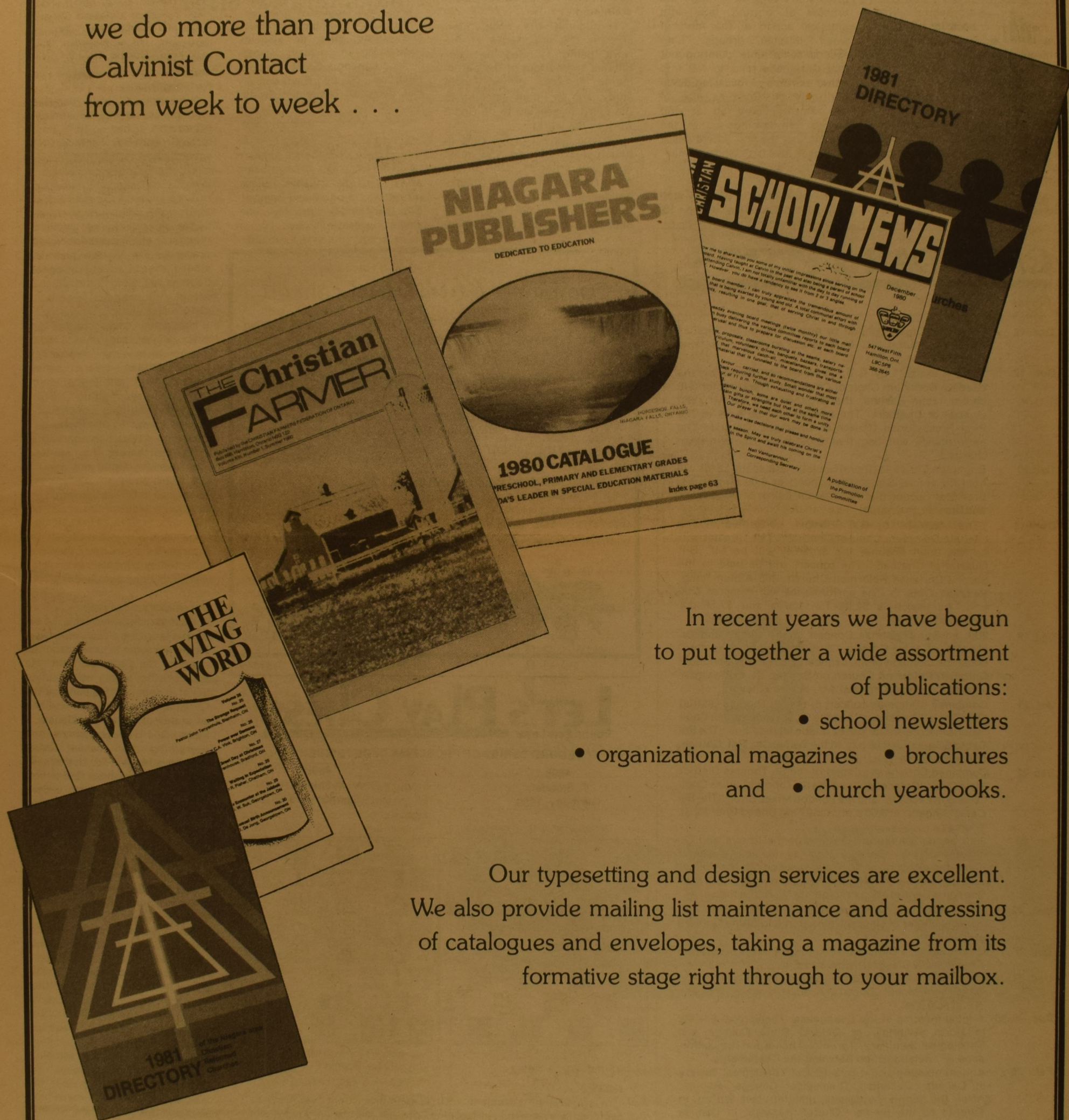
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# Books

## Evangelism

### An approach to church renewal

**Living out God's Love: Mission in Action** by Jan Linn; Judson Press, Valley Forge, PA., 1981; G.R. Welch, Burlington, ON, 126 pp., \$4.25. Reviewed by Dick Plerik, Toronto, ON

A helpful little book for all members of the church who wish to move from hearing about missions to doing some form of mission work in their world, but yet don't quite know where to start.

Jan Linn begins his book by asserting that the born again enthusiasm of much of evangelicalism makes barely a ripple of difference outside the safe confines of the local congregation. His explanation is that the major-

ity of Christians lack practical know-how of applying heart and mind knowledge to down-to-earth service and mission outside the church.

The book traces how one congregation struggled through the process of putting faith into practical action in the form of small mission groups. Linn spends some time pointing out that Christians tend to fall into either extreme of focussing devotion only on God, or else of concentrating only on serving people. He reminds us of the summary of the law, where Jesus calls us to love both God and man, as indispensable guide to proper balance.

The book offers no step-by-step manual for Christian action. Its

value lies in encouraging people in local congregations to define their mission, and then to start doing it no matter how small the number of participants, how frustrating the foundational work, or how threatening the obstacles encountered.

Throughout the book, Linn stresses the importance of the work being founded on continuous self-nurture of the participants through prayer, Bible study, and an intent listening to the Spirit in seeking to do God's work in the world.

Though benefit to the congregation may not be the most important criterion, Linn drives home the point that vital congregational life without active service to the world is not likely. The opposite is bound to occur, where

mission work is seriously pursued, there new vitality comes to

the church, a blessed fringe-benefit so to speak.

## Religion

### Hinduism, a way of life

**The Hindu View of Life** by Radhakrishnan; Unwin Paperbacks, London, Great Britain, 1980; pb., 92 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

To western eyes Hinduism appears as a confusing array of gods, mystics, gurus, holy cows, temples and beggars. The great Indian scholar, philosopher, statesman and former

president of India (1962-67), Sir Sarvepalli Radhakrishnan, explains for the Westerner, in easily understood terms, classical Hindu thought.

Hinduism is not a doctrinal religion, but a way of life and experience. It has no fixed intellectual beliefs. "Intellect is subordinated to intuition, dogma to experience, outer expression to inward realization." "Hinduism is more a way of life than a form of thought. While it gives absolute liberty in the world of thought it enjoins a strict code of practice. The theist and the atheist, the sceptic and the agnostic may all be Hindus if they accept the Hindu System of culture and life."

Hinduism seeks to absorb every religion that comes to India. It is universalistic and syncretistic by nature. Many different beliefs may be held within the Hindu fold. "Every tradition which helps man to lift his soul to God is held up as worthy of adherence." "Suppose a Christian approaches a Hindu teacher for spiritual guidance, he would not ask his Christian pupil to discard his allegiance to Christ but would tell him that his idea of Christ was not adequate, and would lead him to a knowledge of the real Christ, the incorporate Supreme. Every God accepted by Hinduism is elevated and ultimately identified with the central Reality which is one with the deeper self of man."

Radhakrishnan has lectured extensively in the West. However, he did not come to understand the heart of the Christian faith. He equates the latter with "blind belief in dogma." He pictures the Christian view of heaven and hell as states of "eternal idleness." Since God is everywhere and everything, hell cannot exist. "There is no hell, for that means there is a place where God is not, and there are sins which exceed his love. If the infinite love of God is not a myth, universal salvation is a certainty. But until it is achieved, we shall have error and imperfection. In a continuously evolving universe evil and error are inevitable, though they are gradually diminishing."

Anyone interested in learning about Hinduism from India's finest scholar and writer should purchase this book. However, I recall a remark made by an Indian Christian scholar about the difference between the Hinduism of scholars and the Hinduism of the masses. He said that to understand the difference you must visit India's villages and temples, and witness for yourself the impact of folk Hinduism upon the masses. India's poverty, high birth and death rates, and the still prevalent caste system cannot be pictured apart from the religion of the majority of its citizens.

## CALENDAR of EVENTS

### Ontario

- Dec. 12 Christmas Organ Concert by Andre Knevel, St. Thomas Anglican Church, St. Catharines, at 8:00 p.m. Tina Jonker soloist.
- Dec. 12 "The Messiah" by G.F. Handel, performed by the Laudate Dominum Choir of Chatham. The Director will be Mr. John Postma, the Organist will be Mr. Bill Quartel of Chatham. The concert will be held in the First Presbyterian Church of Chatham, Ontario. The performance will begin at 8:00 p.m. No admission charge.
- Dec. 20 Brampton Christian Choral Society "Praise the Lord" will hold its annual Christmas concert at 8:00 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.
- Dec. 19 "The Messiah" by G.F. Handel, performed by the Laudate Dominum Choir of Chatham. The Director will be Mr. John Postma, the organist will be Mr. Bill Quartel of Chatham. The concert will be held in the Second Christian Reformed Church, 265 Albion Road, Rexdale, Ontario. The performance will begin at 7:30 p.m. Admission is \$2.00 for adults and \$1.50 for students.
- Dec. 19 20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Rehoboth Christian Reformed Church on Scugog St. in Bowmanville at 8 o'clock. Organist Mr. Andre Knevel.
- Dec. 21 Combined Christmas concert of the St. Thomas District Male Choir "Crescendo" and the St. Thomas Ladies Choir "Gloria in Excelsis" and the London Mixed Choir "The Bel Canto Singers" at 8:00 p.m. in the Bethel Chr. Ref. Church, London.
- Dec. 22 Combined Christmas concert of the St. Thomas District Male Choir "Crescendo" and the St. Thomas Ladies Choir "Gloria in Excelsis" and the London Mixed Choir "The Bel Canto Singers" at 8:00 p.m. in the First United Church, St. Thomas.
- Dec. 23 20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Willowdale United Church on Kenneth Ave. (behind the Nortown Shopping Centre) at 8 p.m. Organist Mr. Andre Knevel.
- Dec. 23 Candlelight service in the Mount Hamilton Chr. Ref. Church (corner of Upper Wellington and Stone Church) at 8:00 p.m.
- Dec. 27 Organ concert - Christian Teeuwssen. First Presbyterian Church - New Glasgow, NS at 8:15 p.m.
- Dec. 29 Organ concert - Christian Teeuwssen. King's County Christian School Benefit Concert at Acadia University - Wolfville, NS, at 8:00 p.m.
- Dec. 28-30 Annual meeting of the Evangelical Theological Society in North America, at Ontario Bible College and Theological Seminary, Toronto. Theme for the conference is "Relationships Between the Testaments."
- Feb. 26-27 Annual meeting of the Evangelical Theological Society of Canada, Canadian Biblical College, Regina. After the highly successful meeting last spring in Toronto on the theme "Church Renewal in Canada Today."

### BACK TO GOD HOUR RALLIES

Dec. 11, 12, 13: Chatham/Sarnia, with Rev. J. Vreeman.

## NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Dec. 11	Wed. Dec. 9	Fri. Dec. 4-10 a.m.	Wed. Dec. 2-noon
Fri. Dec. 18	Wed. Dec. 16	Fri. Dec. 11-10 a.m.	Wed. Dec. 9-noon
Fri. Dec. 25	Wed. Dec. 23	Fri. Dec. 18-10 a.m.	Wed. Dec. 16-noon
Fri. Jan. 1 * NO ISSUE *			
Fri. Jan. 8	Wed. Jan. 6	Thurs. Dec. 24-10 a.m.	Wed. Dec. 23-noon

## Combined Christmas concert

of the

St. Thomas District Male Choir, "Crescendo"  
and the St. Thomas Ladies Choir "Gloria in Excelsis"  
and the London Mixed Choir "The Bel Canto Singers"

on Monday, December 21, 1981

at 8:00 p.m.

in the Bethel Chr. Ref. Church, London

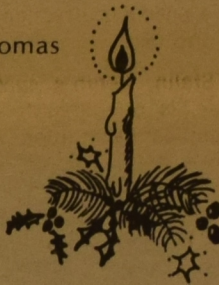
and on

Tuesday, December 22, 1981

at 8:00 p.m.

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## LET'S PLAY CHESS

Editor: Pete Lajer

### SECOND SERIES OF PROBLEMS IN DECEMBER

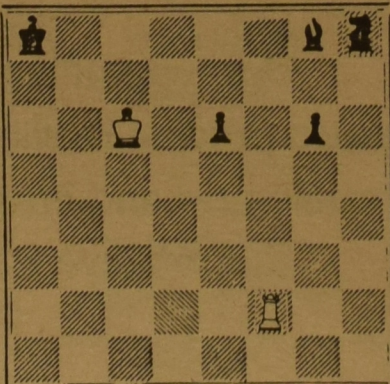
#898

T. Steudel,  
Germany, 1959

#899

W.A. Shinkman,  
Germany, 1972

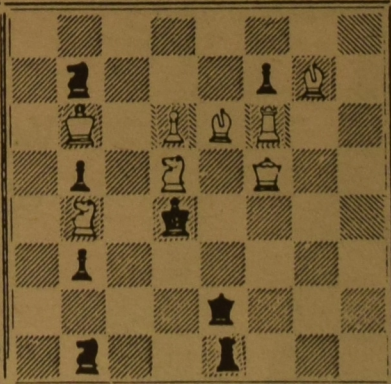
5



2

3-mover 3 pts.

8



8

2-mover 2 pts.

### NOTES

1. Mr. Steudel's problem, #898, is an improvement over previous compositions showing similar play between the bishop, knight and rook. Mr. Steudel managed to show the theme in 3 moves while others had to use four. This author needed only 7 pieces while others needed to add 6 or 7 pawns to make it work. Please give the key, threat and all variations.

2. The two-mover, #899 is a corrected version of #889 (October). I must apologize for the error which allowed the Black Queen to check White easily. This is not possible with #899. Please give the key and threat, if any.

3. The deadline for the December series #896-899 is (post-marked):

Jan. 20, 1982 Ontario residents

Jan. 25, 1982 All others

Jan. 30, 1982 B.C. residents

# Greetings

of the  
Season!



# Books

Politics/History

## Marx and the Marxists

**Main Currents of Marxism**, 3 volumes, by Leszek Kolakowski; Oxford University Press, Toronto, 1981; translated from the Polish by P.S. Falla; Vol. 1, 434 pp., \$9.95; pb. Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College, Grand Rapids, MI

The parallels between Christianity and Marxism have often been pointed out. Just as Paul and certain thinkers after him are sometimes said to have changed Christ's doctrines beyond recognition, the "Marxists" who have come after Marx seem to have changed Marx's basic ideas while appealing constantly to his writings for support. What, then, is Christianity, and what is genuine Marxism? In response to such questions, superficial answers will not do.

In this three-volume survey of Marxism and its history, Leszek Kolakowski, who is a Polish philosopher now living in the West, does not undertake to tell us who the true Marxists of our time are. He writes that "It is a well-known fact, to which the history of civilization records no exception, that all important ideas are subject to division and differentiation as their influence continues to spread. So there is no point in asking who is a 'true' Marxist in the modern world, as such questions can only arise within an ideological perspective which assumes that the canonical writings are the authentic source of truth, and that whoever interprets them rightly must, therefore, be possessed of the truth. There is no reason, in fact, why we should not acknowledge that different movements and ideologies, however antagonistic to one another, are equally entitled to invoke the name of Marx — except for some extreme cases with which this work is not concerned."

It would not suffice to determine precisely what Marx meant back there in the nineteenth century, for if Karl Marx were in our midst today, he would have to think differently in the face of twentieth-century history. Kolakowski observes that "If his life had been prolonged for ninety years, he would have had to alter his views in ways that we have no means of conjecturing." The true faith, it appears, must be known by its fruits.

Kolakowski's history of Marxism, a translation from Polish, is eminently readable for an academic work. It is comprehensive in what it covers and philosophically reliable. While no writer is free of presuppositions, Kolakowski does try to be properly sympathetic to his subject-matter while not hiding his criticism. His attitude toward the many Marxisms could be described as pluralistic.

There is a central philosophical question that crops up for anyone committed to Marxism: "...how is it possible to avoid the dilemma of utopianism versus historical fatalism?" Will the revolution and the new order come automatically, so that we need only sit back, as it were, and wait for it, or must we usher in the new order with a program of violence and revolution? The differing answers to this question have much to do with the rise of differing brands of Marxism.

A hotly disputed point in

Marxist circles is just what Lenin stood for. Solzhenitsyn, who is not a Marxist, has opposed efforts to allow Lenin to escape blame for the horrors of Stalin's rule. Kolakowski generally sides with Solzhenitsyn here and depicts Lenin as the creator of Communist totalitarianism. He argues that "...the Soviet system as it developed under Stalin was a continuation of Leninism, and that the state founded on Lenin's political and ideological principles could only have maintained itself in a Stalinist form...."

The responsibility is ultimately to be traced back to Marx himself, who opened the door to Lenin's totalitarianism: "Despotic socialism arose from many historical circumstances, the Marxist tradition among them. The Leninist-Stalinist version of Marxism was no more than a version, that is to say, one attempt to put into practice the ideas that Marx expressed in a philosophical form without any clear principles of political interpretation."

Kolakowski's treatment of the question of Lenin and Stalin spills over from Volume 2 to Volume 3. His first volume, **The Founders** deals with the background and with Marx and Engels themselves. In the second volume, **The Golden Age**, he deals with the major Marxist theorists of earlier generations, including Lenin, whose views are characterized as one possible direction for Marxism to take.

Stalin, Lenin's successor and heir, is relegated to Volume 3, significantly entitled **The Breakdown**. In this volume, we also find the sorry story of Soviet science under Stalin, a chapter on Trotsky, a treatment of the Frankfurt School and the New Left, and a discussion of Mao Tse-tung. Kolakowski expresses reservations about his own understanding of Mao, but he does attempt to interpret the split between Communist China and the Soviet Union, giving insufficient weight, in my judgment, to Mao's doctrine of "permanent revolution."

There is much, much more contained in these volumes, of course, but interested readers will have to look for themselves. And they may well find reason to disagree with Kolakowski's somewhat mixed comments about the future of Marxism. On the final page we read that "At present, Marxism neither interprets the world nor changes it: it is merely a repertoire of slogans serving to organize various interests, most of them completely remote from those with which Marxism originally identified itself. A century after the collapse of the First International, the prospect of a new International capable of defending the interests of oppressed humanity throughout the world is less likely than it has ever been." For Kolakowski and for many others, the story of Marxism is a story of dashed hopes.

It seems to me that talk of a "breakdown" (the title for Kolakowski's third volume) is premature. Kolakowski himself compares Marx's impact to that of Freud: "...Marx's intellectual legacy underwent something of the same fate as Freud's was to do. Orthodox believers still exist, but are negligible as a cultural force, while the contribution of Marxism to humanistic knowledge, especially the historical

sciences, has become a generally underlying theme, no longer connected with any 'system' purporting to explain everything." The thinking of Marx is by no means a closed chapter in Western history.

There comes a point when a movement gains so much influence that it seems to merge with its opposition. In some cases we could better say that it is absorbed by the opposition — and transformed in the process. Humanism has long sought to absorb Christianity and reshape it. Perhaps we could say that the Western intellectual tradition is in the process of absorbing and transforming Marxism, so that it no longer makes sense to ask who is a Marxist and who is not. Moreover, many are convinced that being a Christian is not an either/or matter in our time: we are all Christians in some sense, for no heir of Western civilization can escape Christian influence.

All of this would in turn suggest a meeting of minds between Christianity and Marxism, which is precisely what is now taking place under the banner of liberation theology. Kolakowski does not discuss liberation theology, but his survey of Marxism can contribute significantly to our understanding of this new theological trend. Those Christians who wish to adopt Marxism as the political program for Christianity would do well to learn from Kolakowski what Lenin, Stalin and others have managed to make of Marx's ideas.

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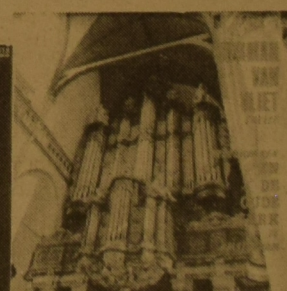
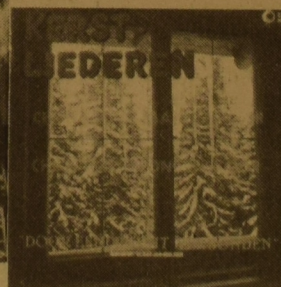
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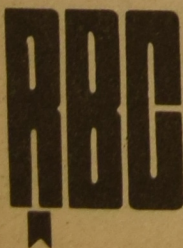
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### Theology

#### Summaries of modern theologians

**Makers of The Modern Theological Mind** edited by Bob Patterson, Word Books, Waco, Texas. **Karl Barth** by David Mueller, 1972; **Dietrich Bonhoeffer** by Dallas M. Roark, 1972; **Emil Brunner** by J. Edward Humphrey, 1976; **Reinhold Niebuhr** by Bob Patterson, **Soren Kierkegaard** by Elmer H. Duncan, 1976; **H. Richard Niebuhr** by Lonnie D. Kliever, 1977; clothbound; \$7.95 each. Reviewed by Rev. John Bolt, Calvin College.

For about a decade now, Word Books, under the editorship of Bob Patterson, has performed a valuable service to the Christian community by publishing this series of books on the most influential Christian theologians of the nineteenth and twentieth century. While there

are better individual books on particular thinkers, and the volumes in this series are not all of equal quality, the series as a whole is unsurpassed as a tool for quickly getting to the heart of nineteenth and twentieth century theology.

Each volume includes a brief and helpful biographical sketch of the particular theologian, outlines the key elements of his distinctive thought, and concludes with brief evaluation and takes note of the contribution and continuing significance of each thinker. Finally, a selected bibliography gives suggestions for further reading.

The six volumes under review, in my judgment, competently and fairly set forth the distinctive aspects of the theologians under discussion. Barth's Christomonism and views on revelation, Bonhoeffer's "religionless Chris-

tianity," Brunner's truth as "encounter," Kierkegaard's three spheres of life (aesthetic, ethical, religious), Reinhold's Christian realism, and H. Richard Niebuhr's ethics of "responsibility" are explained carefully and clearly. I especially found Kliever's book on H. Richard Niebuhr to be well-written and stimulating.

Although it is a necessary aspect of growth for theologians and pastors, coming to terms with modern theology is not very easy, especially for pastors. Factors of expense and time make it difficult for pastors and others interested in theology to keep abreast of recent theological scholarships. This series is very helpful in that regard. Do your pastor and your church a favour by giving him some of these volumes for Christmas. They make an attractive as well as a useful gift.

### Sociology

#### Basis for male domination in the clergy, traditional or biblical?

**Woman Survivor in the Church**, by Joan Ohanneson; Winston Press, Minneapolis, Minnesota, 1980; pb., 204 pp. Reviewed by Dick Pierik, Toronto, ON

The Church in this book is the Roman Catholic Church. Ohanneson writes that: "As a woman, I need the Church to celebrate my gifts, to appreciate my past, to affirm my future."

The survivors mentioned in the title of the book are the women who have remained faithful to the church in spite of their treatment there.

"They have survived the roles of servant, slave, institutional 'sufferer.' They have survived as long-suffering mother, silent sister, dutiful daughter, uncomplaining domestic worker. They have survived their silence, their humility, their subservience. They have even survived their own church history which until

now has been a legacy of anonymity."

Each area of survival is touched on in the book. Written by a Catholic, and set in the significant context of Roman Catholic veneration of the Virgin Mary, male and female celibacy, and male church hierarchy, the book graphically illustrates how historical, cultural, ecclesiastical, and theological reasons rather than solid biblical doctrine have shaped the Roman Catholic view and treatment of women.

And that's why I recommend this book to the non-Catholic readers of **Calvinist Contact**. The book compels us to look at our own cultural and historical background and to wonder whether our view of the place of women in the home, society, and in the church is as divinely inspired as we have often taken for granted. The faults we can readily see in the reasonings and doings of other people may help us recog-

nize our own.

The book does little to help develop a biblical view of women. That may be a weakness; but in forcing us to look at the many other factors that affect our treatment of women lies its strength. And so I recommend the book:

To women because the author emphasizes that women themselves need to review their own perceptions about themselves critically and to accept a major responsibility for helping society and church change with respect to them;

To men because many years of assurance of our male supremacy have deafened our ears to the justified cries of injustice on the part of women; and

To pastors because this book will be another strong reminder that we have a vested interest in maintaining the status quo, our male-dominated ecclesiastical office.

### Sociology

#### A calculated approach to "the place of women"

**The Place of Women in the Bible** by Rev. Verlyn Verbrugge; The Committee for Women in the Christian Reformed Church; Grand Rapids, MI, 1979; 40 pp. Reviewed by W. Stanford Reid, Guelph, ON

When I received this booklet for review my first reac-

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tion was: "Oh no! Not one of these again." Considering its source and the publisher I felt that it would be a vigorous statement of one extreme position or another on the subject. After reading it, however, my opinion has been radically altered. My reaction now is that Rev. Verbrugge has done an extremely good job.

As one may guess from the size of the work, this is not an elaborate theological statement of a position. Rather, it is the result of a series of studies held in the author's church in Kalamazoo, MI and follows basically the so-called Socratic method of posing questions and indicating where the answers may be found. It is a book primarily directed towards study groups, and is both soundly biblical and level-headed. As he puts it in his forward (sic) he seeks to pose questions which may be answered from the scriptures.

The six lessons deal with the basic questions involved in the whole topic. First of all there is a lesson devoted to the creation of the human race and the woman's place in it as equal with man.

Then follows a lesson on the effects of the fall in which women were placed in a subordinate position. After these two introductory lessons come two which are central to the whole course of study, one on marriage and the second on women in God's service both in the Old and in the New Testaments. To sum up, there follows a lesson on Jesus and women, which brings out very clearly the change which he brought in the status of women.

The final lesson takes up "those texts" which are usually cited as prohibiting women from holding ecclesiastical office. Verbrugge looks at them in their biblical context, pointing out the probable cultural aspects which are involved and makes very telling suggestions concerning their interpretation. He then ends by pointing out that in Christ there is neither male nor female for they are all one in him (Gal. 3:29).

This is a very useful piece of work and its technique may force many people both within and without the Chr. Ref. Church to take a second look at the whole problem.